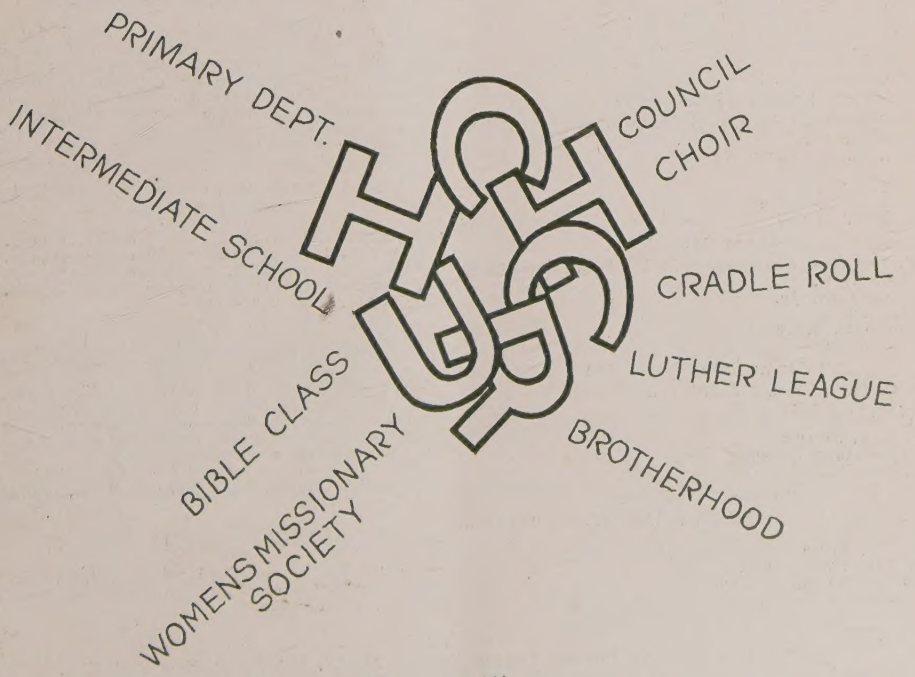
Vol. XXXVII MAY, 1925 No. 14

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

THE LEAGUE IS A LINK IN THE LIFE OF THE CHURCH



(See page 10)

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

707 Muhlenberg Building

Philadelphia - - Pennsylvania

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Our Slogan

A Luther League in every congregation; every young person in the League; the LUTHER LEAGUE REVIEW in every home; the faithful use of the Topics by every League.

Luther League Pamphlets

Machinery of the Local League—Harry Hodges	2 cents
Admission Cards	1 cent
Definite Objectives of the Luther League	5 cents
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"Even These Little Ones"—Junior Pageant	10 cents
Junior Rally Hymn	1 cent
Junior Program Packet (see list in Junior Department)	40 cents

Luther League Topics

These are the best topics ever issued for use at young people's devotional meetings. The Lessons are arranged in accordance with the general plan of the Church Year. They are Biblical and Doctrinal, Historical and Missionary and contain appropriate Daily Bible Readings, Scripture references and illustrative suggestions. They are largely used and deserve to be adopted by every Lutheran Young People's Society.

Issued Quarterly in January, April, July and October

Single copies, 1 yr..$ .25	25 copies, 1 year..$3.75
25 copies, 1 quarter 1.25	50 copies, 1 year.. 6.00
50 copies, 1 quarter 2.50	75 copies, 1 year.. 8.00
75 copies, 1 quarter 3.00	100 copies, 1 year..10.00
100 copies, 1 quarter 4.00	

Luther League Reading Courses

These books ought to be in the library of every Lutheran Sunday School and Young People's Society.

For the list of these courses, see the Education, Intermediate and Junior Departments of the LUTHER LEAGUE REVIEW respectively.

The books can be secured from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia.

Luther League Jewelry

For a list of same and prices, make application to the United Lutheran Publication House, 1228 Spruce Street, Philadelphia.

VOL. XXXVII MAY, 1925 No. 14

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Luther League

Of America

"Of the Church, By the Church, For the Church"

Official Call for the Sixteenth Biennial Convention

Church of the Redeemer, 19th & Grand Avenue,
Milwaukee, Wisconsin, July 7, 8, 9, 1925

REPRESENTATION.

Any society of whatever name, connected with a congregation or institution of learning of the United Lutheran Church and District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership with representations as follows: Each society admitted to membership shall be entitled to one delegate, each District League to three delegates, and each State or Synodical organization to ten delegates. Delegates to the Convention are expected and required to present properly certified credentials. The credentials should be signed by the President and Secretary of each organization, whether State, District or Local League. Delegates will be asked to pay a REGISTRATION FEE of $1.00.

CREDENTIALS.

Credential blanks for delegates should be secured at once by State, District and Local Officers from the General Secretary. All credentials should be filled out in duplicate, one part being sent to the General Secretary and the other part retained by the delegate for presentation to the Credential Committee at Milwaukee. Uniform blank forms will be sent upon request. Credentials should be sent to the General Secretary not later than June 1.

GENERAL INFORMATION.

Particulars as to program, train service, hotels and local arrangements will be found on other pages.

THE LUTHER LEAGUE REVIEW will furnish official information each month relative to the Convention and after the Convention will publish a CONVENTION NUMBER containing full reports of the proceedings.

Subscriptions should be made now to secure the pre-Convention Number of the REVIEW and also the CONVENTION NUMBER.

The Wisconsin Hotel will be the Convention Headquarters. (See News Department.)

Arrange your vacation to include July 7, 8, 9, and spend it at Milwaukee.

By direction of the Executive Committee.

HARRY HODGES,
General Secretary,
707 Muhlenberg Bldg., Philadelphia, Pa.

CONVENTION SPECIAL TRAIN NEW YORK TO MILWAUKEE

Via the Pennsylvania Railroad & Chicago & Northwestern Railway

JULY 6th, 1925

Leave New York, Pennsylvania station	8.00 A.M.
Leave Newark, Park Place	8.08 A.M.
Arrive Philadelphia, Broad St. Station	10.00 A.M.
Leave Philadelphia, Broad St. Station	10:25 A.M.
Arrive Harrisburg	12.53 P.M.
Leave Washington, D. C.	7.45 A.M.
Leave Baltimore, Md.	8.55 A.M.
Arrive Harrisburg, Penna.	11.15 A.M.
Leave Harrisburg, Pa.	1.03 P.M.
Leave Pittsburgh, Pa.	9.00 P.M.

Stopping at all points in Ohio and Indiana.

JULY 7th, 1925

Arrive Chicago, Ill. (Union Station)	8.00 A.M.
Leave Chicago (C. & N. W.)	9.00 A.M. or 10.25 A.M.
Arrive Milwaukee, Wis.	11.10 A.M. or 12.30 P.M.

PULLMAN FARES TO CHICAGO

From	Lower Berth	Upper Berth	Compartment	Drawing Room	R.R. Fares on above train to Milwaukee
New York	$9.00	$7.20	$25.50	$31.50	$39.36
Newark	9.00	7.20	25.50	31.50	39.05
Philadelphia	8.25	6.60	23.25	30.00	34.92
Baltimore	8.25	6.60	23.25	30.00	30.84
Washington	8.25	6.60	23.25	30.00	30.84
Harrisburg	7.50	6.00	21.00	27.00	28.77
Pittsburgh	4.50	3.60	12.75	16.50	19.94

CONSULT THE GENERAL SECRETARY

THE MILWAUKEE CONVENTION ...PROGRAM...

THEME—CHRIST FIRST—COL. 1:18.

"And He is the head of the body, the Church; who is the beginning, the firstborn from the dead; THAT IN ALL THINGS HE MIGHT HAVE THE PREEMINENCE."

MAKE YOUR BANQUET RESERVATIONS

WEDNESDAY JULY 8 7 P. M. STUNTS

Tuesday, July 7

1.00 **P. M.**—Conference of State and District Officers.
3.00 **P. M.**—Convention Business.
8.00 **P. M.**—Keynote Address: "Christ First."
9.30 **P. M.**—Reception.

Wednesday, July 8

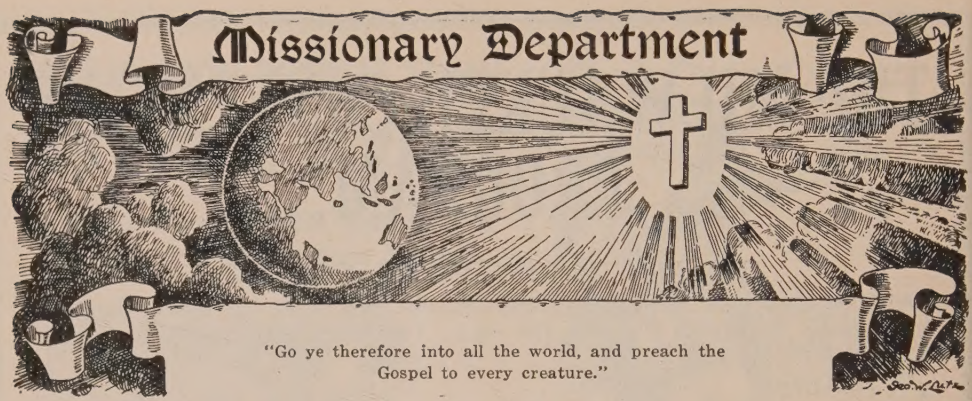
9.30 **A. M.**—Devotions.
10.00 **A. M.**—EDUCATIONAL DEPARTMENT.
Address: "Christ First in Education."
Bible Study Methods.
Topic Study Methods.
Reading Course Methods.
11.00 **A. M.**—MISSIONARY DEPARTMENT.
Address: "Christ First in Missions."
Missionary Topics.
Missionary Methods.
A Missionary Objective.
2.00 **P. M.**—Devotions.
2.30 **P. M.**—LIFE SERVICE DEPARTMENT.
Address: "Christ First in Life Service."
Life Service Plans.
Life Service Methods.
3.30 **P. M.**—INTERMEDIATE DEPARTMENT.
Address: "Christ First in the Intermediate Department."
The Intermediate Boy.
The Intermediate Girl.
Intermediate Methods.
7.00 **P. M.**—BANQUET.

Thursday, July 9

9.30 **A. M.**—Devotions.
10.00 **A. M.** — JUNIOR DEPARTMENT.
Address: "Christ First in the Junior Department."
Junior Plans and Methods.
Junior Demonstration.
2.00 **P. M.**—Devotions.
2.30 **P. M.**—Business.
4:30 **P. M.**—Sight Seeing Trip.
8.00 **P. M.**—Address: "Going Forward with Christ."
Pageant: "The Reply of Youth."

THE SPEAKERS:

The Revs. Bard, Beiber, Blackwelder, Hein, Ingvoldstadt, Jensen, Long, Portz, Roehner, Sundberg, Swank, Strock, Teufel, Traver, Zander, Messrs. Ettinger, Frey, Misses Mehlhouse, Nelson, Scherer, Sister Pearle Lyerly.



"HOW ONE SOCIETY LEARNED TO HELP"

By Mary Jenness

(From *The Missionary Review of the World.*)

With the coming of a missionary-minded pastor, the young people's society took on a reflected glow of interest in the previously unemphasized subject of missions. Moved by affection and a desire to please, they promptly begged their new leader to talk to them on the subject, once, again, and again.

A man less shrewd might have concluded that since there was double attendance on the nights when he led, and an attention unheard of at other services, he was rapidly growing a congregation of young missionaries with very little trouble. Not so this pastor. He knew that nothing had happened.

"It's just that they like me," he confided to the service director with a worried smile. "They don't care anything about missions, or they'd be doing something. But they can't do anything so long as they don't know anything."

"At least they're coming out to missionary meetings as they never did before," comforted the director. "Isn't that something? But what are you going to do about it?"

"I know what I won't do." he said thoughtfully. "I'm going to quit spoon feeding them missions. Make 'em go after their own, that's the idea."

The director's silence was eloquent of her wonder as to whether the desire to please the brand-new minister would stand such a sudden strain as this. However, out of sheer faith in him, she forbore to say that the boys and girls didn't know where to get their own missionary nutriment, and that with their very heavy social and school programs they certainly wouldn't bother to try very hard. Six months later she could only marvel that there have ever been such questions in her mind.

It wasn't what he did, it was what he wouldn't do. Next Sunday after the morning service an astounded program committee chairman received his refusal "to talk to us on missions tonight."

"You can't pay my price," he told her frankly. "Send up your missionary committee this afternoon, though, and I'll help them plan a program," he offered.

"Why, we haven't any—that is, I never heard of any," objected the bewildered chairman.

"Oh well, any committee that does anything, then."

"I—I don't know—the social?" she stammered.

The contagion of his laugh swept away any hurt feeling, but the more she thought about it the more uneasy she grew. What did he mean by laughing?

"Well, if you'll come tonight we'll thrash this thing out," he promised with a disarming smile.

The chairman fled, to spread the news that "he wants us to do something, but I don't know what!"

Curiosity packed the evening meeting. Again, it was what the new minister didn't say, the questions he wouldn't answer, that stung the society into life.

"I'm so new here that I don't know anything, and you'll have to set me right," he began. "Of course I expect to be proud of this society, but I want to be able to tell folks why I am proud. Just what have you done? For anybody? In your own church? In this ward? In your town? In Connecticut? Oh, just anybody anywhere?"

Finally the treasurer came back with a protest against the answers that were forming in the minds of all the members.

"We gave five dollars last year for missions," he reported.

Everybody was much relieved, till the questions began again.

"For whom? But what did you expect your money to do? Does anybody know where that money went?"

"For missions." The treasurer stood his ground.

"What is missions? Where is it? Whose is it? Why is it?"

When the minds of the members were fairly shocked out into the open they began at last, timidly, then defensively, then combatively, to work. With never one question answered by the minister it was decided that the society would look into this matter. One group volunteered to find out just how many institutions in the city needed help such as the society could give. Another volunteered to write to the denominational Mission Board rooms to find out what the Mission Study texts for the year were about. They didn't know, and the minister refused to tell them! For the next Sunday's topic it was decided to substitute the report of the city investigating committee, to be followed by the choice of the society of one definite object in town, to work for during the coming year.

To shorten a two-year-long story which is still developing—out of that pastor's refusal to talk on missions until the society could pay his price, grew first a decision to work for the Day Nursery, the girls to give time as helpers, and to sew, and the boys to devise means of raising money. Then came a plan of weekly story-telling at the Hospital for Crippled Children, and later of monthly programs of pure entertainment at a sanatorium.

When the literature committee had secured and read the study books, they found to their astonishment that they were interesting enough to share. Consequently they demanded and organized a reading contest with two teams, the loser in numbers to put on a program dramatized or arranged from the books.

In fact, the missionary programs no longer had to be hauled out of victims at the last minute, but grew steadily and naturally as a by-product of steadily developing interests. Sometimes a speaker came to present the work of a local institution—warned by the pastor to ask more questions than he answered, in the forum, which followed. Sometimes, there was a debate. The first one was on: "Resolved, That nobody can be a Christian who is not a missionary Christian." The affirmative won in both debate and forum, and the pastor smiled secretly, for that was one of the questions he had thrown out on that first night when he wouldn't talk missions any longer.

The next fall it was decided to have a four Sunday session on the foreign text in the fall, and another in the spring, for the home book—Sunday, because there was simply no period during the crowded week when more than half the society could meet for such a class, and nobody wanted to be left out! Informal sessions in the big living room of the parsonage followed, with a changing committee of six, in charge of each meeting to quiz, or dramatize or story-tell as they pleased.

In the spring came the pastor's Lenten class. After the first session the boys and girls lingered half an hour for a social time. Before the second, the missionary committee waited on the pastor with an unusual request. If the boys and girls were going to stay over anyhow, why couldn't they all be working together on the box for Japan? This time everyone of his questions were triumphantly answered almost before they were out of his mouth.

"Because if it gets there for next Christmas we ought to be starting it now," they informed him. "If we wait till after Easter it will be hard to get the group together. What can the boys do? Oh, we got a list of things from the Board for them to choose from. Why? Because this is a class to help us be Christians, isn't it? And doing something for somebody helps us, too." "What *is* missions?" "Doing something to help somebody else that you know about and know needs your help. And you know just how to help." This last from the treasurer.

The pastor's eyes twinkled. "Look out!" he laughed. "You're getting dangerously near my price. I believe I'll have to be telling you some missionary stories pretty soon. My college roommate is a missionary in Japan."

"Tell us some we can act out," said the chairman of the program committee.

"No, something we can work for," countered the treasurer. "That's what makes my job easier."

"Why?" The pastor's last question provoked a gust of understanding, affectionate, admiring laughter.

"Why, because nobody wants to help till he knows what for—*and I believe you knew it all the time!*"

—

Mother, seeing Helen and her playmate sitting on chairs in the front room and engaged in most furious whispering, says:

"Girls, what are you doing?"

Helen replies, "Why, mother, we are playing church."

"Why," replies the mother, "you must not whisper in church."

"Oh yes, mother," answers Helen, "but we're playing that we are in the choir."

—

OUCH!

"Do you think young people should be trained for marriage?" asked Jones.

"Certainly! I always have been opposed to sending raw troops into battle," snapped Mr. Grouch.

Life Service Department

"Wist ye not that I must be about my Father's business?"

IS IT A MATTER OF CASH?

In the past some parents had no other objection to their sons going to college, with the purpose of preparing themselves for the ministry, than that they did not have the cash to spend. At once they demonstrated the fact that they had failed to instill the much needed lesson of self reliance into their sons. For the same reason, lack of cash, some young men have looked upon the necessary college and seminary training as too long and too costly a price to pay.

We make bold to assert that lack of finances was not the real objection. There was an underlying cause not so generally recognized or admitted—that cause can well be called lack of consecration. To the prayerful, consecrated heart objections vanish like the morning mists before the rising sun.

This excuse of no cash is being bumped farther and farther into oblivion. If the proper consecration, plus first grade intellect, are at hand the money will also be forthcoming. The Lutheran Layman's Movement wants fifty high-grade men to accept its challenge and financial aid at once. The financial resources of these fifty will be supplemented sufficiently to make it possible for them to make thorough preparation for the work that is before them.

About the only excuse now left to parents or son is the sickening reason—lack of vision, the vision that God means business about the extension of His Kingdom: that He means for parents to realize that their sons and daughters, many of them at least, are called to distinctively Christian service as a life work. Such an excuse is certainly groundless and will not pass by the judgment of God. God demands of the Christian to make good and not make excuses.

Through the Layman's Movement God has opened a great avenue of helpfulness. Communicate with Dr. C. G. Shatzer, 906 Fairbanks Building, Springfield, Ohio.

"Be Prepared"

This is the motto of the Boy Scouts and is one which must, in the truest sense, be adopted more and more by everyone who chooses to be more than a mere follower. Leaguers who hope to take up some position of leadership dare not be blind to the fact that training will be an absolutely essential prerequisite.

The Student Volunteer Movement Bulletin, February, 1925, issue, contains the following article by Marion Harper on this subject. Think it through.

"The message of the Sixth Council to the Student Volunteers of America can possibly be expressed in two words, 'Prepare Thyself.' In the light of changing conditions on the foreign mission fields and of the financial stresses of many foreign mission boards here in our country it is becoming increasingly necessary that those who present themselves as candidates to the foreign missionary agencies be 'properly qualified' for service.

"The native churches are coming more and more to demand that those who come out to serve them shall have some knowledge of the history, traditions, customs and language of their countries. The old 'hit and miss' method of preparation will no longer satisfy. Then, too, the boards are sending out only a limited number of new missionaries and if we expect to be among the 'few who are chosen,' we must select all of our books, choose all of our activities, make all of our friendships in the spirit of our purpose to become foreign missionaries. No longer is the unqualified worker welcomed on the mission fields!

"Recognizing this need for extensive preparation, the Sixth Council recommended that members of the headquarters staff for the next year place their major emphasis on closer co-operation with the volunteers, in the preparation of literature, in the selection of traveling secretaries and in setting up week-end retreats for the

study of foreign missions. The Bulletin is to carry more articles written by native leaders, stating just what they expect of us. In turn, we are urging ourselves to co-operate to the fullest in carrying out any helpful suggestion which may come our way. Probably we would do well to use all the material that has already been prepared for us.

"Many foreign students on our campuses can give us points of view of the missionary enterprise which have never occurred to us. Let us give them a chance to be our teachers for a while. Few of us can write missionary books, but all of us can read them. In all things, we must prepare ourselves against that day of testing!

"Then, too, our preparation should be spiritual. Assuredly we cannot give to others more of Christ than we ourselves have. We cannot share with others a Christian experience which is not our own. We cannot tell the story of the Master unless that story is written deep down in our own lives. We will not be able to bring people to the feet of a Saviour whom we do not ourselves know.

"Our Council was not concerned primarily with problems. We interested ourselves chiefly in Student Volunteers, for *we* are the *problems*. We began to realize that we had failed in the past because we lacked the spiritual dynamic, the life of victory, as Mr. Wilder calls it, which should enable us to live the lives and do the things which we should like. This has been because in our preparation we have not been willing to pay the price. We have not been willing to pray hard enough nor long enough. We have not made a place in our preparation for donning the whole armor of faith which is our heritage. God has not been given a quiet period in which He could talk to us. His Holy Word has had too small a place as a text book in our spiritual preparation.

"So we say to you as we say to ourselves, 'Prepare thyself." God has used men who were without training. But how much more could He have done had they been trained! Faltering tongues have spoken for Him. But how much more can the tongue inspired by an alert brain and by a heart filled with love proclaim His name! How deep must be our spiritual lives if we would carry the Gospel of Salvation to others, for His Gospel knows no narrow limits of time or space or creed. How open must be our hearts if they would be the channels through which Christ can pour His love to men. How bright must be our faith if we would kindle faith in the lives of others, for the unlighted candle has no flame to pass on. How full must be our Christian experience if it is to be shared. How unselfish must be our lives if they would be given to others. How firmly must we clasp the hand of the Saviour if we would ask men to forsake all and follow Him, lest we become blind leaders of the blind!

"Prepare thyself!"

SUPPOSE!

The cry for efficient leaders along the lines of Christian Education has turned almost into a "roar," so urgent is the need.

There are only 450,000 children and youth in the home State of the Life Service Secretary, who are entirely without religious training. Only 8,000,000 children in the United States who are growing up in non-Christian homes. Less than four out of ten of the American youth are receiving religious instruction. Seventy per cent. of our criminals are youths under twenty-one years of age. Less than one per cent. of juvenile criminals ever darkened the door of a Bible school. In the United States we spend $30,000,000,000 per year to squelch law breaking and dishonesty. Do such facts mean anything to you?

Now suppose Edgar Hubbard and a million more like him would have had a Christion Education? Read the following article taken from *Work and Hope*, the West Virginia Prison Magazine.

"There is a budding artist in the State Reformatory at Green Bay, Wis. Edgar Hubbard, age 23, the prisoner who was sentenced to a year last fall for burglary, told authorities of the institution upon entry, that he was a sign painter.

"A few weeks later, having a few leisure moments, he painted a picture from memory, having seen a postcard of the mountain, a creditable likeness of the Mount of the Holy Cross. When the officials of the Reformatory learned that this picture was the first that the prisoner had ever painted, except those in designs pertaining to his business of sign painting, they at once became interested, recognizing possible talent in the youth that was being wasted for lack of proper encouragement. After making several copies for panels in the reformatory dining room, the officials decided his talent should be encouraged by proper instruction.

"Subsequently, they succeeded in getting a Green Bay man interested in the youth's case, with the result that he provided money to bring an instructor from the Chicago Art Institute. Now an extensive course has been arranged with the State University for young Hubbard, which will enable him to bring to bloom this bud of artistic talent."

This is only one of many instances where wonderful talent has been discovered amidst the human driftwood behind the walls of penal institutions.

Methods

A Synopsis of the Talks Made in the "Forum and Methods" Class at the Waynesboro Training School Held Aug. 5-15, 1924, of the Lutheran Synod of Virginia

Conducted by Rev. Geo. S. Bearden.

1. *What is the League?*

It is an organization of the Lutheran Church to develop consecration and activity in the Master's cause.

It is also an organization "Of the Church, by the Church, for the Church." It is, furthermore, the Church at work among the young people to encourage them in service, and in loyalty to their Church.

The slogan of the class is: "The League is a link in the life of the Church."

The monogram is shown on our cover.

With these definitions in mind we are ready to begin.

The Christian Endeavor had been launched by Dr. Clark and had been adopted by several denominations. The Epworth League was started by the Methodist Church, and then the Baptist Young People's Union was taken up, so it was necessary to begin a movement within our own Church to conserve the young people for our own Faith. It behooved us to retain the energies of the young for our own cause.

Our Church then is to be congratulated for having perfected the machinery of the organization until it has become ideal in all its departments, and become nation-wide.

We were not to forget that Christ commanded the "Little Sheep" to be fed, as well as the "Sheep to be pastured," and the "Lambs to be nourished," as the threefold commission to Peter.

The young is the fabric to be turned out of this loom, while the Church is the hand that manipulates and oversees it.

We must not forget that the League is a part of the Church as much so as the Sunday School is a part. Or that it is a part as well as the "Brotherhood," or the Woman's Missionary Society. All enter into the different phases of the work of the Church.

But the League is, if anything, more important than either of these for it is a feeder for each of these, since the scope of service lies in the future. The work of the League is constructive. It is laying the foundation for future service of these youthful persons. The "edifice" is to depend upon them in the days to come. It is the storage battery for dynamic forces upon which we must later depend. It is the training school for later leaders in all departments. It throws around the young at their most critical age the arms of the Church for their spiritual welfare, for their fickleness might lead them away at this stage of life from the Church altogether.

The League makes them feel that there is a part for them to perform in the work of the Lord, and yet it is not done so as to become odious to them. Moses, in building the Tabernacle, had all to do a part; the men did the manual work and smelting the gold; the women did the weaving of the cloth and making the emblems, while the children gathered the goats' hair for the cloth. It was a fitting distribution of labor, and if now the Church succeeds she must have all at work in the Master's Cause. Everyone must feel they have a part to do. And in the League with its different endeavors—devotional, social, missionary, life-service—she can elicit the talent of each particular person to the phase of work to which they are best adapted. For all have different temperaments and dispositions.

2. *The League is to cultivate devotion.*

Devotion then implies several things: Consecration, allegiance, application. Devotion means *devotion*, and not a mere pretense. It is not an arbitrary and perfunctory organization, to "kill time" or "fill in," but has a definite object to perform. Neither is the devotion to be to either extreme, pietistic on the one hand, which is objectionable to the average youth, or to be a flippy service. The boy wants something which he considers manly. The Boy Scout movement appeals for this very reason. It puts him in manly bearings, and where he is urged to do things for himself.

(*Continued next month*)

The Social Meeting

"A MAN'S AMUSEMENTS ARE REALLY A SERIOUS PART OF HIS LIFE. IT IS AS ESSENTIAL TO KNOW HOW TO RECREATE ONE'S SELF AS IT IS TO KNOW HOW TO CREATE. WE MUST LEARN TO PLAY."

THE SOCIAL COMMITTEE

If we are going to have good social work, we need organization.

Do not do things single-handed.

Have a good committee.

The leader is naturally the Chairman of the Recreational Program Committee.

Must be a real leader—put in time and effort.

Must be one who is absolutely unprejudiced, one who will not discriminate among people, must be doubly nice to people not of her own crowd.

Must be "a servant" to all.

The helpers are the other members of the Committee.

Do not have too many on the Committee.

Not only those who are just sociable; other qualities are needed.

Need one who is a good leader of games, one who can take old games, and change them to fit into whatever program you are putting on, and one who can direct games well.

Need one clever with refreshments—don't despise the quiet, practical plain girl who is willing to go into the kitchen, and who can manage the refreshments.

Need one who is clever at making posters and invitations, to advertise the meetings, and one who is adept at decoration.

Need a varied Committee.

Preparation for a Social.

When is the Committee to meet to outline a program?

The socials should be held on a fixed night each month. This helps the Committee. If the fourth Thursday is Social Night, they know definitely how to plan. Then the committee can have a regular meeting night—perhaps the first Tuesday of each month to plan the social.

Next question—what kind of a social?

Must take into consideration the season—outdoor or indoor activities?

What people will be there? What group is to be reached?

Plan accordingly.

A Junior hike, or an Intermediate week-end campaign trip is quite different from a tramping party for adults.

Next, What is to be the aim of the social?

Have a definite, concrete purpose in each social.

Ask—Why is it? and if there is no particular reason for having a social, there is one very good reason for not having it.

In September, a Get-Together Social is for the purpose of resuming the work for the winter. An Easter reception is to acquaint the new members with the rest of the League. Each has a purpose.

Think in planning each social—what is the aim I want to achieve in this affair—what group shall I reach—Sunday School, League, congregation—what is the purpose?

And then plan accordingly.

Next—the program.

1. *Decorations.*

If we have a party at home, we decorate from cellar to attic.

Decorations are just as essential in church parties.

Have a big box—keep decorations from year to year.

Some young people will donate their home decorations when they have finished with them.

Plan good times with just as much care as social functions in home.

Make people know it is worthy of the best effort.

2. *Invitations*—personal, attractive, varied.

Posters—Don't be afraid to put up two or three.

Have them simple, attractive, clear and plain in announcement.

Home-made ones serve the purpose very well.

Announcement of same in League and

(*Continued on page* 25)

General Secretary's Letter

DEAR LUTHER LEAGUERS:—

In May we single out two days for special observance, Mother's Day and Memorial Day.

When you speak of the perfect type of mother, to a normal man, instinctively he conjures up the vision of his own mother. If she still lives he pictures her as she is. If she be dead, he pictures her as she was. If he grew up motherless, he pictures her as, to his wistful orphan's fancy, he thought she would have been.

Who can further the depth of a mother's love? No friendship so pure, so devoted. The wild storm of adversity and the bright sunshine of prosperity are all alike to her. However unworthy we may be of that affection, a mother never ceases to love her every child. Often, when alone, as we gaze up to the starry glimpse of the angels around the great white throne, among the brightest and fairest of them all, is our sweet mother, ever beckoning us onward and upward to her celestial home.

"A friend through all the passing years
Whose friendship never alters
Whose kindness never falters
We all have her to love and trust
Through life, for there's no other
So loyal, fond and true as just
One's Mother."

Tradition has it that about the time the Civil War broke out, a soldier of the German army came to this country, and enlisting in our army, served through the war. About the time the war closed he casually remarked one day that it was the custom in Germany for the people to scatter flowers on the graves of soldiers once a year. This is supposed to be the origin of "Memorial Day."

In May, 1868, Adjutant General N. P. Chipman conferred with National Commander John A. Logan of the Grand Army of the Republic concerning the matter of spreading flowers on the graves of the Union Soldiers all over the Union at some uniform time and day. General Logan then issued an order in which he named the 30th day of May, 1868, "for the purpose of strewing with flowers, or otherwise decorating the graves of comrades who died in defense of their country during the late rebellion, and whose bodies now lie in almost every city, village or hamlet churchyard in the land." In conclusion he said: "It is the purpose of the commander-in-chief to inaugurate this observance with the hope that it will be kept up from year to year while a survivor of the war remains to honor the memory of the departed." The original name "Decoration" was changed to "Memorial" the former word failing to express the feelings of the comrades and the full meaning of the services. It is an eminently proper and beautiful custom which undoubtedly will be continued long after the last Union soldier has been laid in his grave. It is meet that those who sacrificed and died should be remembered and honored for the invaluable service they have rendered their country and humanity.

Convention time is again at hand. Read again the article "Convention Courtesies" in the REVIEW of May, 1924. Every year your secretary writes about convention arrangements. Permit him to repeat three at this writing:

1. Mail programs to delegates in advance of the convention.

2. Print street address of convention church on the program.

3. Provide a desk for the speaker's notes. His hands should be free.

Have you read the fine Milwaukee Convention Program on another page—have you sent your credentials to this office—have you written to the transportation manager of your state? If not, do it today. "The King's business requires haste."

League-ally yours,

HARRY HODGES,

—

THE LAST TIME

"Why don't you attend church?" asked the minister of a non-attendant.

"Well, I'll tell you sir: The first time I went to church they poured water in my face, the second time they tied me to a woman I've had to keep ever since."

"Yes," said the parson, "and the next time you'll go they'll throw dirt on you."—*The Bulletin.*

HARRY HODGES, Editor. Philadelphia, Pa. Send all articles, communications and news items to 707 Muhlenberg Bldg., Philadelphia, Pa.

Luther League Review

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CHILD LABOR

Child-labor problems is perhaps a subject quite foreign to the thinking of most Luther Leaguers. You may think at the outset, then, that it is foreign to our purpose. We are here, not merely to concentrate on our own time-worn league problems, but to get a vision of world issues; to put ourselves in line for new inspiration to help correct existing social evils. But, we need *first* to know what the problems of humanity are before we can hope to solve them. *Child-labor* is one of these problems.

Our minds function in such a way that word suggestions bring up long trails of associations. The words: home, patriotism and school bring to you individual and characteristic memories. Just so, child-labor may bring to most of us mental pictures of children in mines and factories, who are over-worked, ragged, emaciated, dirty and hungry. For a moment we have a feeling of sympathy. But our utter helplessness in the situation and our geographical distance from the condition makes us dismiss the problem. But that attitude doesn't break our connection with the problem for authorities tell us that it is of local, state, and even world concern; that it must be solved by the home, church, school, and community.

What is meant by child-labor? We must take care not to confound it with children's work. Dr. Clapper says: "I will venture to define it as the employment of a child under 18 years of age at any task, with or without pay, under direction or independently of others, which deprives him of his proper measure of schooling, training, recreation and healthy development. Most states regard it as the employment of children under 16 in so-called gainful occupations; though a few states have established 14, as the minimum age, at which children may go to work. Every state in the union has child-labor laws of some kind, a fact which indicates that child-labor is a menace. Most of the states legislate for children employed in factories, quarries and mines, but very little has been done for the children in street trades, agriculture, and domestic service. These types of work are demanding of children long hours, over-exertion and night-work from which they have no protection by law.

Let us consider the nature and importance of childhood that so much consideration should be given it at this time. We know Christ commanded that the child should not be offended. When we understand the worth of childhood, then we will appreciate the new idea of consideration and reverence that is being accorded this inevitable period of life.

The old notion that boys and girls are "little men and women" is a gross fallacy. The commands: "Be a little man, now," and "Be a little lady," are preposterous suggestions from parents who really mean only to caution their children to be courteous and considerate of their associates. Childhood is a distinct period of life, wholly different from adulthood. It is primarily a period of growth and development along physical and mental lines, and in adolescence in the spiritual realm. To deprive childhood of its natural length of years by prematurely advancing adulthood is to rob the individual of his chance of becoming the fully developed person he might otherwise have been. The human being is not unlike the lower forms of life in this respect. For example: one might wish to hasten the blossoming of a rose by unwrapping the bud—but what a poor rose he would have; one might think to hasten the developing frog by cutting off the tadpole's tail, since he must drop it before becoming a frog—but what a poor kind of frog he would be. As regards the childhood of animal life the higher an individual is in the scale of life, the more precious he is and the longer is its period of childhood, the spawn of fish are myriads and as soon as the fish is hatched it is self-supporting. The nestlings of birds are less

numerous and the period of their parental dependence a few weeks. The offspring of mammals are still less numerous and the period of their dependence a few months or years. But the human animal is most precious and, in some cases, twenty-one years is hardly sufficient time to make him independent of father's bank account.

Complete well-rounded living during childhood all through the animal kingdom is essential to assure the best possible adult life. Childhood isn't a preparatory period in which adult life is practiced any more than is saying the alphabet a type of reading. The function of children is to be children: to play, learn and grow; to build up physical, mental and moral powers of resistance; to grow into efficient manhood and womanhood vocationally and socially. *Is it logical then for us as Christians* to be indifferent to child-labor problems if we can be convinced that child-labor exploits childhood and consequently produces inferior adults?

I will try to show how child-labor does thwart the God-given purposes of childhood and thus warps the life of the individual. I will consider, especially, children between the ages of 13 and 16.

In industry:

1. Constant standing, sitting, or over use of certain muscles causes faulty posture and other physiological malformations because at this period the body undergoes the greatest amount of growth and development. The old proverb holds true: as the twig is bent the tree inclines.

2. Inhaling of dust causes inflammation of respiratory organs.

3. Inhaling of fumes and gases causes toxic poisoning.

4. Heart disease is often developed by messengers who are required to run or walk long distances.

5. Industrial accidents claim two to three times as many children as adults in proportion to the number employed. The explanation for this fact is that children between 13 and 16 are at the awkward age. There is lack of co-ordination between the nervous and muscular systems. Children of this age still have the carelessness and irresponsibility of childhood together with the impulse to play. From the physical nature of the case, nothing can be done to prevent the casualties that are so numerous in child-labor.

In street trades:

1. Children carrying paper routes are often physically overtaxed; but pride prevents their admitting the fact.

2. Early morning routes and night work deprive them of sufficient sleep. They become listless and inattentive at school; they are consequently retarded, lose interest and drop school altogether without their due share of education.

3. Occupations open to boys and girls are non-educative.

In agricultural work:

1. Children suffer most from being deprived of education and time for play. Statistics show that the average country child loses 28.5% of the 144 days provided for his education as compared with the city child who loses 21.4% of the 182 days provided for his education. To this loss must be added the time lost in education by those who attend regularly but who must repeat some work several times for the benefit of class mates who are irregular in attendance, but who must have their work presented in some kind of sequence. The war army tests revealed to us the vast amount of illiteracy. It is to the point here to note that illiteracy is predominately a rural problem. One out of ten in the cities is illiterate; and one in every five in the country is illiterate. These statistics are especially significant when we consider that according to 1920 census, the population is fairly evenly distributed, 54 million in cities and 51 million in the country.

The cost to the individual from child-labor is an inferior adult life socially due to his depreciation in health, strength, play experience and education. He must also pay vocationally and economically. The vast army of unemployed is the product of child-laborers: the last ones hired and first ones fired. Their experiences as errand boys and unskilled helpers have not prepared them for better jobs, and they have now outgrown their old jobs. Their little brothers and sisters have filled them. Statistics show for one city that the sum of wages earned in two years by persons beginning work at the age of 16 exceeds the sum of wages earned in four years by those beginning work at 14. In another large city, boys who had stayed in school until they were 18 were earning at 25 almost two and a half times as much as was earned by boys of the same age who had left school at 14.

We have seen the function of childhood;

the danger and inefficiency of its misappropriation for child-labor. Now let us see whether there are sufficient cases of child labor to alarm us concerning our social and national welfare. Our society and nation are as good as their individual constituents. Are there sufficient numbers of child-laborers to impoverish us economically and socially? No child-labor census has ever been taken, but statistics have been culled from the United States Census. Figures show the number of children under 16 years of age employed in the so-called gainful occupations. Children are not counted as gainfully employed who spend more than half of their time in school; although child-labor includes work that keeps children out of school less than half their time or otherwise interferes with their progress in school. Nor do figures include children under 10 years of age, though there are hundreds of them who work long hours and many weeks in cotton, tobacco and sugar beet fields; in street trades and tenement housework. Then, too, census figures are not accurate because they are based on reports of parents, many of whom do not give the truth regarding the number of children employed. I will not attempt to give all the statistics on the subject, but only enough to show the seriousness of the problem.

The 1920 census shows the total of children between 10 and 15 years employed to be 1,060,858. This figure is about half that given in the 1910 census, due undoubtedly to the fact that the census was taken in January when agricultural operations were nearly at a standstill. The 1920 census shows:

1. 185,000 children in manufacturing and mechanical industries.
2. 7,000 children in mines and quarries.
3. 22,000 children in stores, street trades, transportation and the like.

In Massachusetts 50% of the population begins work at 14 years of age.

In New York State 75,000 children 14 and 15 years of age left school in the year 1919-1920 to go to work.

Referring to the country at large, the Federal Children's Bureau says: "Every year an army of 1,000,000 children between 14 and 16 marches out of the schools to become wage earners. This figure does not include children under 14, who in a number of states are permitted to go to work at this early age. We see then the gravity of the child labor problem. There is the possibility of its becoming a great national menace.

Why then are we permitting this evil to exist? There are many reasons:

1. The greed of the employer.
2. The greed of parents.
3. Indifference and ignorance of parents.
4. Indifference of society as a whole.
5. Poverty or near poverty which causes the younger children to work in order that one or two of the older ones may have educational advantages.
6. Tradition among the foreign element to put children to work as soon as they are old enough.
7. Dissatisfaction with school.

The most careful studies of the reasons why children leave school to go to work at 14 or 15 show conclusively that the chief causes are poverty and the school.

Since careful examination of child-labor by expert students of investigation and research finds no economic or social sanction for its existence, either for parent, child or employer, the ultimate solution of the child-labor problem is the entire abolition of child-labor. Legislative regulation cannot solve the problem. Substitutes for child-labor must be established and maintained for all the children. These substitutes are: children's work and play, education, various types of clubs and organizations, and social centers.

Our problem is: What shall we do about the child-labor reform question? From the nature of our organization, it stands to reason that we are in no position to attempt the abolition of child-labor. But there is much we can do:

1. We can study the nature of childhood and learn its needs for full development. As teachers, social workers and play leaders we can make childhood so attractive that there will be little desire to evade it for the premature life of adulthood.

2. We can support legislation in the interests of childhood and help to enforce the laws.

3. We can make our schools fit the needs of our children mentally and vocationally.

Then let us equip ourselves with the information, zeal, and training that will put us on the firing-line of child-labor reform.

RUTH ANDERSON.

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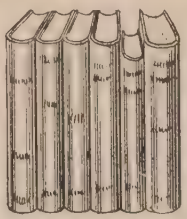
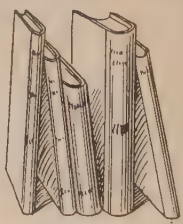
GETTING READY FOR HEAVEN

Our idea of a conceited man is the one who takes harp lessons.



Educational Department



DAILY BIBLE READINGS.

"A moment in the morning, take your Bible in hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And like flowers of hope will blossom into beauty in your heart;
The precious words, like jewels, will glisten all the day
With a rare effulgent glory that will brighten all the way."

—❦—

THE PRAYER BEFORE THE READING.

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

THE PRAYER AFTER THE READING.

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

MAY

Friday, May 1.—The Ammonite-Syrian War.—II Sam. 10:1-19.

Saturday, May 2.—David's Great Sin.—II Sam. 11:1-27.

Sunday, May 3.—David's Repentance.—II Sam. 12:1-31.

Monday, May 4.—Amnon's Crime.—II Sam. 13:1-22.

Tuesday, May 5.—Absalom's Vengeance.—II Sam. 13:23-39.

Wednesday, May 6.—Recall of Absalom.—II Sam. 14:1-33.

Thursday, May 7.—Absalom Steals the Love of Israel.—II Sam. 15:1-12.

Friday, May 8.—Flight of David.—II Sam. 15:13-37.

Saturday, May 9.—Absalom in Jerusalem.—II Sam. 16:1-23.

Sunday, May 10.—Ahithophel and Hushai.—II Sam. 18:1-18.

Monday, May 11.—Battle of Mount Ephraim.—II Sam. 18:1-18.

Tuesday, May 12.—Absalom's Death.—II Sam. 18:19-33.

Wednesday, May 13.—David's Return to Jerusalem.—II Sam. 19:1-23.

Thursday, May 14.—David and Mephibosheth.—II Sam. 19:24-43.

Friday, May 15.—Sheba's Revolt.—II Sam. 20:1-26.

Saturday, May 16.—Three Years' Famine.—II Sam. 21:1-22.

Sunday, May 17.—Song of Deliverance.—II Sam. 22:1-25.

Monday, May 18.—Song of Deliverance.—II Sam. 22:26-51.

Tuesday, May 19.—Last Words of David.—II Sam. 23:1-39.

Wednesday, May 20.—Sin in Numbering the People.—II Sam. 24:1-25.

Thursday, May 21.—Adonijah's Plot.—I Kings 1:1-38.

Friday, May 22.—Solomon Anointed King.—I Kings 1:39-53.

Saturday, May 23.—Death of David.—I Kings 2:1-11.

Sunday, May 24.—Solomon's Accession.—I Kings 2:12-46.

Monday, May 25.—Solomon's Prayer for Wisdom.—I Kings 3:1-28.

Tuesday, May 26.—Princes of Israel.—I Kings 4:1-34.

Wednesday, May 27.—Prepares to Build the Temple.—I Kings 5:1-18.

Thursday, May 28.—The Temple Begun.—I Kings 6:1-38.

Friday, May 29.—The Temple in Building.—I Kings 7:1-26.

Saturday, May 30.—The Temple in Building.—I Kings 7:27-51.

Sunday, May 31.—The Ark Brought In.—I Kings 8:1-21.

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SENIOR READING COURSE

China's Real Revolution—Hutchinson.....$ .75
Adventures in Brotherhood—Giles..... .75
Our Church—(U. L. C.)..... 1.00
The Lie of the Age—Scheeler..... .75
Guide Posts to Life Work—Fleming..... .50
The Christian and His Money Problem—Wilson 1.50
Adventures in Friendship—Grayson..... .75

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TOPICS

(Additional topic material can be obtained in the *Topics Quarterly* and in *The Lutheran*)

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June 7, 1925

TRINITY SUNDAY

HOW SHOULD WE INVEST OUR LIVES?

Romans 12:1-2; I Cor. 10:31-33.

DAILY BIBLE READINGS

Monday.—What Shall I Do?—Luke 10:25-28.
Tuesday.—Build on a Firm Foundation.—I Cor. 3:10-15; Matt. 7:26-29.
Wednesday.—Add.—II Peter 1:1-11.
Thursday.—Serve.—I Cor. 9:19-23.
Friday.—Work.—John 9:4-5.
Saturday.—Lay by.—Matt. 6:19-21.

HINTS FOR LEADERS

The Life Service Department of the REVIEW ought to furnish sufficient material for this program. The Board of Education, 212-213 Evangelical Building, Harrisburgh, Pa., will send you some literature on this subject if you will write for it. If you care to render a public program in the form of a pageant, "The Quest," by Mrs. E. C. Cronk, is appropriate. This can be gotten from the Board of Education. The headquarters of the Women's Missionary Society will be able to send you a number of short dialogues and pageants on life service.

If you do not have one of your number who is a student volunteer call in one from some other group and have them to talk on the subject of "Giving Oneself for Service." Emphasize the need of volunteers for life service.

Prayers for local volunteers can be made an effective part of this program. Missionary Hymns are appropriate.

TOPIC

Life is the most important possession one has. When life is gone he has departed this world. Most any one would be glad to give all he possesses at times if he could add to his life and make it different. But that is impossible when he has failed to invest it rightly. The worldly man pays more attention to all his other possessions than to his own life. Christ said, "What shall a man give in exchange for his soul," and yet many are permitting their souls to be bartered for in the evil markets of the world.

Some have never thought of investing in that which is eternal. However, Christ spoke very plainly that man ought to place his heart upon those things that are treasured in heaven where moth and rust do not corrupt and thieves do not break through and steal. A man wants the safest and most secure place to invest his treasures. The life of man, his dearest treasure, can have no better place than in the care of God who gave it.

When one makes an investment, he will not do anything to discredit the credithouse nor will he hinder others from taking the same step. The more invested with the firm the better it is for his part. There is much joy in the heart of God when men will invest their lives voluntarily for Him.

The one who invests his life for the cause of Christ will have to deny himself of many things. He will have to give up many earthly pleasures that are contrary to the principles of the God he serves as well as offensive to his neighbors and friends. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offense, neither to the Jews nor to the Gentiles, nor to the Church of God."

The difference between the investor and the simple confessor is that the former lives every day as he believes will be approved by the God he serves and the latter is merely a Sunday Christian. To one who gives himself and his services unto the Lord, this is possible and while still laboring in the secular occupations, his heart will be set on the advancement of God's kingdom. He will be planning for that progress at every turn of the way. His interest in the work of the Church has so filled his heart that even the people on the cars, streets, etc., are subjects of his interest and appeal for the Cause of Christ. He prays for the welfare of all people of the world and particularly for those he is attempting to interest in the fuller life.

When the Luther League invests its man-power and woman-power for the cause of Christ there will be a different spirit in the Church. Then the world will be aflame with the love of Christ for a lost world.

—

June 14, 1925

FIRST SUNDAY AFTER TRINITY

LEADERSHIP: ITS PRICE AND ITS REWARDS

II Cor. 12:11-21; II Tim. 4:6-8.

DAILY BIBLE READINGS

Monday.—Price: Faith.—Numbers 14.
Tuesday.—Reward: Success.—Joshua 14.

Wednesday.—Price: Sacrifice; In Response to Vision of Better Things.—Phil. 3:7-21.
Thursday.—Reward: Victory.—II Tim. 4:6-8.
Friday.—Price: Sifting and Trial.—Luke 22:31-38.
Saturday.—Reward: Power.—Acts 4:1-31.

HINTS FOR LEADERS

Select several National, Educational and Religious Leaders and use them as subjects for this program. Their qualities of Leadership can be brought out in effective ways. Discuss whether the world needs a great leader to steer the way through the present times. Such a subject, "A Modern Luther," could be made applicable.

Have for discussion some topics as the following: "The Influence of the Newspaper on Modern Life," and "How the Radio Has Changed the Ideals of the Modern World."

Select hymns which speak of the Leadership of God such as, "He Leadeth Me," and "Through Good Report and Evil, Lord."

Poems on the lives of some of our Church and Civil Fathers will add much to the effectiveness of this program. These can be gotten from Church papers and Books of our National Life.

TOPIC

There are two classes of people in the world, those who lead and those who follow. Some became leaders by choice, others by compulsion. All can not be leaders. God did not plan the life of the world on that scope. There are certain responsibilities that rest upon leaders. And there are certain opportunities that belong to those who follow. A good second many times is worth more than a brilliant first. It is often true that those under a leader have made his leadership possible. The success of many a great man has been determined by those who have served him. Christ's example of the master was the servant. Many leaders have not learned this. However, the world is developing men who recognize the power and force of those who aid the cause represented and serve with them.

The thought today points to the Leader. He is an important factor in the world. The world moves as he moves. The multitude will have its hero and follow him.

Its Price.

The Apostle Paul was one of the world's greatest leaders. In order to appreciate him you will have to study his life from the angle of his selfdenial so as to lead others to the foot of the cross. The outstanding price paid by the Apostle was that of misunderstanding. He recognized the opposition. There is always opposition to that which is good. Wherever he preached there were many who tried to down him and his message. The same is true today. There are those who criticise your leadership. Some will not co-operate with you in the cause you represent. The key is usually misunderstanding. Many of the great men who are today venerated for their ideals and high principles were, while living, sneered at and jeered until their death. Some of the pictures in the halls of fame are portraits of those who were not appreciated until after they were gone. The price to be a real leader is persecution even among your own kith and kin. So in the activities for the cause of Christ try to make yourself understood and face the issue with enthusiasm.

Its Rewards.

The leader does not have to sacrifice all. The power one wields is fascinating and creates an appetite for more power. To be able to lead others into your way of thinking and living is one of the greatest powers of this world. The strength of the politician of today is remarkable. A fallen giant in the political world is a pitiful sight for he has tasted of that he can never attain again.

The real satisfaction of the leader is not the power but the ideal for which he lives. The conscience of the leader compels him to push on for the end regardless of the consequences. Martin Luther is a good example. The Reformation cost the world a great deal. The price in lives alone was in the millions; however, the ideals and principals were worth it. Truth that compels men and women to reach their goal is the power that ought to rule the world.

June 21, 1925

SECOND SUNDAY AFTER TRINITY

LIFE AS AN OBSTACLE RACE

Hebrews 12:1-4.

DAILY BIBLE READINGS—OBSTACLES

Monday.—Temptation.—I Cor. 10:11-13.
Tuesday.—Doubt.—John 20:24-29.
Wednesday.—Hatred.—Romans 12:17-21.
Thursday.—Fear.—Psalm 91.
Friday.—Trouble.—Job. 1:13; 2:10.
Saturday.—Selfishness.—Romans 15:1-3.

HINTS FOR LEADERS

Make this program very practical. Discuss some of the modern fads and what they are likely to lead to in social, civil and religious life. Permit the men to take the fads that are common among the women and the women to discuss the fads that are prevalent among the men.

Use the following as topics for discussion, "Some of the Ideals of the Present Age," "The Conflict Between Religion and Modernism," and "What Is Wrong with the Young People's Idea of Pleasure of Today?"

Make use of all material that pertains to the ideals and principles of the modern youth and test them out for their good and bad qualities. Show the contrasts. Bring in the modern college life and let the students home from college have a free hand in the discussion.

TOPIC

Life is often spoken of as a race. There ought to be a goal to which we are headed

at all times. Certain things are required of us if we desire to reach the haven ahead. Economy and industry are facing us in the material world. The Laws of Health are to be kept if the physical being is to be strong and clean. There is a mark to which we must live in the spiritual realm if that goal means anything for us. All phases of life demand of us to run the race with the goal in mind.

Living aright is not easy. Hardships are to be met on every hand. Temptation strengthens if faced and conquered. If we were mere puppets and had no choice, life would not be worth the effort. There would be no character. Character is developed by the power to choose between the good and the bad. The Christian is striving for a nobler character at all times. He is confronted by new perils at every turn. It is necessary to be on the lookout for them and be ready for their conflict. The higher we climb the more we meet.

We do not run this race of life alone. Christ has promised to be our companion. He has also granted us the encouragement of our friends. Companions may encourage us on the way since they are meeting similar conflicts, but the real battle must be won by the individual. No one can build character for me. I must do that alone. My friends can suggest and assist but the detail and fundamental part of the race is accomplished by me.

Christians ought not be discouraged because there are obstacles in the way. We ought to glory in the fact that our paths are not smooth. The path we trod was followed by the Saviour before us. We ought to learn from Him how to meet difficulties with a smile. The true Christian can face hindrances in the track and go on rejoicing.

Christ has promised that there will be none too difficult to overcome. He understands the way and will give the needed help. Nothing ought hinder our progress toward our prize as long as we keep the promise of our Saviour.

Life is more often thought of in terms of days or hours instead of years. We can not run very far, the race of life, in so short a period of time. It does not appear successful at the hour or day intervals. Hours and days are to be added in which the Saviour's strength will change the entire scene. When the world begins to think of the race of life in terms of the entire life and set the goal as that eternal home of God our races will be easier run. The haven will be reached with less trouble. The obstacles will not look so large and the help of the Saviour will mean more to the traveler.

The red blooded youth loves to overcome the obstacles in the way. That same spirit ought to belong to the Christian of any age for Christ renews the power and permits the runner of life to reach the desired goal in happiness and victory.

June 28, 1925

THIRD SUNDAY AFTER TRINITY

WEDDING BELLS AROUND THE WORLD

John 2:1-11.

Monday.—Genesis 2:21-24.
Tuesday.—Genesis 24:61-67.
Wednesday.—Gesesis 29:15-20.
Thursday.—Matthew 22:1-14.
Friday.—Luke 14:7-11.
Saturday.—Matthew 25:1-13.

OUR PURPOSE

1. Learn something about Chinese marriage conditions.
2. Understand the Christian standard of marriage.
3. Help make the Christian Wedding Bells ring around the world.

WHAT CONFUCIUS TAUGHT

1. Love for parents is the foundation of society.
2. The nation is but one great family.
3. The authority of the government is but the extension of parental authority.
4. The political unit is not the individual, but the family.

OUR QUESTION

Since so much attention and value is placed upon the family and parents, it is very interesting to ask the Chinese conception of marriage. If their idea of home is so high, how about marriage which makes a home? The key to a nation's life is its conception of woman. The test of its religion is the sanctity of marriage.

SOME FACTS THAT ANSWER

In China everything works on the rule that the individual counts for nothing and the family for everything. In marriage this principle works to the fullest degree. The raising of sons to carry on the family of the ancestors is of first importance and the marriage of a young man is arranged at the earliest possible age. The bride and bridegroom have little voice in the marriage—it is arranged by the parents on both sides. The lifting of the bride's veil is the last act of a long and complicated wedding ceremony. We have studied the women of China and what we have learned helps us to understand the marriage conditions. Just as woman's position is entirely secondary to man, so her rights in the marriage ceremony are practically nothing. Before marriage she is subject to her father; during marriage, to her husband; as a widow, to her son—these three states are called "the three obediences." Yet sons who do not honor their mothers outrage public opinion. Po-

A(Continued on page 34)

Intermediate Department

"AND JESUS INCREASED IN WISDOM AND IN STATURE, AND IN FAVOR WITH GOD AND MAN"

INTERMEDIATE LUTHER LEAGUE READING COURSE

Torch-Bearers in China—Matthews	$ .75
Land of All Nations—Seebach	.75
What Shall I Do With My Life?—Donnelly	1.50
Little Journeys in His Kingdom—Wendall	.50
The Master—Johnston	1.25
The Eagle of the Wilderness—Seebach	1.00

REGISTRATION

To date we have 50 Intermediate Leagues registered. We are sure there are many more than this. We certainly want every one of our Intermediate Luther Leagues registered before the Milwaukee convention. Therefore, if you are not registered, send in at once on a post card—or a slip of paper—the name of the Church, the Intermediate superintendent's name and address, the number of Intermediates enrolled, and the date when organized. Include ten cents in stamps for a Certificate. You will then be enrolled in our Intermediate Department, be sent at once a Registration Number and a lithographed Certificate of Registration to be hung in your meeting room, and from time to time you will receive communications and literature concerning the work. This is the *last call* for Registration before the Convention!

STATISTICAL BLANKS

At the beginning of the year we sent to each Intermediate Leader a blank concerning the work to be filled in and returned. To date we have still to hear from 29. If yours has not been returned, send it in at once.

INTERMEDIATE NEWS

The Intermediate Luther League of St. John's, Salina, Kansas, was organized on October 3, 1924, with 32 charter members. Three assistants from the Senior League guide the work. The meetings are held regularly every Sunday evening at 6:30, the Merit System is used, and there is at present over ten dollars in the treasury.

The York District, Pennsylvania, will this year hold a separate Intermediate Convention, in addition to their regular District convention.

The Intermediate League of the Church of the Redeemer, Milwaukee, Wisconsin, is using the Intermediate Reading Course, packed two baskets at Thanksgiving time, entertained the members of the confirmation class at a banquet, gave the exercise, "Luther's Coat of Arms" in the Sunday School, contribued $25 toward the Fund for entertaining the National Convention in July, had joint meetings with the League at Wauwatosa, and with the District League. (This League is of the church in which our convention will be held—and we expect these Intermediates will not be "missing" during that time!)

Penn Intermediate League, Penn, Pa., supports a child in the Muhlenberg School, Liberia, Africa; has industrial classes, sewing for the girls and manual training for the boys, and sends gifts regularly to the Zelienople Orphan Home.

Redeemer, Utica, N. Y., uses the Intermediate Merit System, is contributing toward the new Church fund, gave a missionary pageant in Sunday School.

St. Luke's, Brooklyn, N. Y., gave $70 for benevolence, and furnished a room in the hospice in the city.

St. John's, Salina, Kansas, has held successful Mothers' and Fathers' Meetings, entertained the Senior League, and has 30 active members.

St. John's, Richmond Hill, L. I., N. Y., has given $20 for local and benevolent purposes, and gave an entertainment in the Old Folks' Home of Brooklyn in March.

Augsburg, Toledo, Ohio, organized just two months, has 18 members, meets regularly every week, uses the Intermediate Topics, and Merit System.

Trinity, Victoria, Texas, has contributed to European Relief, sold Lutheran calendars, and meets every week, two meetings a month for study of Topic, and two meetings for special study.

St. Paul's, Lima, Ohio, held special Christmas and Valentine parties, has 23 enrolled, and use the Intermediate Topics.

Trinity, Iowa, meets weekly, has 21 members, uses the Topics, Merit System and In-

termediate Reading Course, gave $18 to local and benevolent work, gathered subscriptions to the Lutheran, and sold 75 calendars, hold social meetings once a month, and have a special missionary meeting once a month.

House of Prayer, Woodlawn, Pa., has 24 members, uses the Topics, Merit System, and Reading Course, gave $17 to various causes, conducted a Summer Camp, sends gifts to Zelienople Orphan Home and offerings to mission fields, and interests its members by hikes and trips. Separate Boys' and Girls' Leagues are conducted.

Ascension, Philadelphia, Pa., has just recently organized with 10 members, and uses the Intermediate Topics.

St. Paul's, Glenside, Pa., also newly organized, meets semi-weekly to study the Topics.

First, Findlay, Ohio, holds weekly meetings, contributed $10, gave short program at District Conference, planning to give a Pageant at next District convention, gave program and took gifts at Christmas to County Infirmary, arranging a Parents' Meeting, sent a box of cards to India, and gave $2.00 to Kurdistan Mission.

Calvary, Wilkinsburg, Pa., with 20 members, packed a box for the Zelienople Orphan Home, lead the devotional meeting in the Senior League, contributed $6.00.

Christ, Lancaster, Pa., meets 3 times a month, has contributed $22, purchases flowers for sick, helps Senior League with programs in jail and county home, and arranged a Mothers' Day service.

Atonement, Saugerties, N. Y., meets weekly, contributed $7, using the Intermediate Merit System, made maps of China, and entertained the Juniors at a social.

Christ, York, Pa., has contributed $15 to various causes, held special meetings with the parents, the Juniors, and the Seniors, met with the boys and girls of the Settlement House, and had a special Valentine program and social.

Trinity, Germantown, Philadelphia, Pa., gave Thanksgiving and Christmas baskets, and rendered the pageant, "The Way," in the Senior League.

Apostles, Philadelphia, recently organized with 9 girls, meets every Monday evening, uses the Topics and Merit System, and is aiming to give a goodly sum toward a Piano Fund for Sister Clara's work in the Virgin Islands.

Possibly the first Boys' Intermediate Luther League in the Virginia Synodical Luther League was organized February 16 in Trinity Evangelical Lutheran Church, Newport News, Va., Rev. C. M. Teufel, pastor. The organization was effected with six boys, which has since been increased to thirteen. Weekly devotional meetings are held. The Merit System is gradually being introduced. Every fellow was admitted to the Black Rank. Each one now is working to achieve the rank in which his age places him. The group was taken on March 28 to the Portsmouth Y. M. C. A. where the courtesies of the Association were freely extended the boys.

PROMOTION EXERCISES

June is Graduation Month. Graduate your Intermediates sixteen years and over into the Senior League. A promotion Exercise or Service, and Diplomas or Promotion Certificates can be secured from the office. This makes a splendid public service for your Intermediate League. The Service is two cents, the certificates, 20 cents a dozen.

THE TOPICS

(*Editor's Note.*)—In using the material for the Intermediate topics in the devotional meetings the principle of repetition should be recognized. Usually the various paragraphs are full of valuable material and important thoughts which even a careful reading will not fully show. No writer or developer of topics merely writes words for the sake of writing words. Therefore it will pay often to have the paragraphs repeated in some form. The amount of material available for our Intermediate topics may not be so large, but there is an abundance of it if effort is made to glean the thoughts and facts carefully enough to learn and appreciate them.

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June 7, 1925

WHY I BELIEVE IN GOD

Romans 1:20; 1 John 4:7-11.
(Rev. W. L. Hunton, D.D.)

Buildings need architects and builders, the world needs a creator. Science is not able to solve the origin of the universe; the scriptures plainly tell us that "in the beginning God created the heavens and the earth." This is why I believe in God the Creator.

The combined force of all the Liberty motors in the world, the electric and hydraulic power plants, compressed air pumps and all the hidden energies of nature could not lift this world in which we live; yet God holdeth it in the hollow of His hand. So I believe in the eternal power of the Godhead.

Jesus Christ is the Gift of God's love to us; Jesus Himself has proven His love for us by going about doing good for all men, by giving His own life on the cross to cover man's sin and make him the free gift of salvation. This makes known Gid's love which is in Christ whose love for the sinner is so great that He gives His life for the sinner. This is why I believe in God, my Redeemer,—which is Jesus the Saviour of the world.

This great love of God for us should

kindle love in our own hearts. It should make us out of gratitude to God express our love for Him in loving His people. In this way we will reflect the love of God in a loving life.

But no man having seen God, we must in some way have God made known to us. This is just what "the Apostle of love" says. For those who love God and God's children are born of God and learn to know God who through this manifesting of love for the people who are counted the children of God. It is in this way that the Holy Spirit comes and works in us. Jesus said that it was better that He should go away, for then the Holy Spirit would come and lead His disciples into all truth. The Spirit, therefore, can be nothing less than Jesus who told His disciples they would be the gainers through the exchange. The Holy Spirit must therefore be equal to the Son who is true God, the only-begotten Son of God; therefore, the Holy Spirit must be God. This is why I believe in God, the Holy Spirit, who is the Sanctifier, leading me into all truth. This Holy Spirit will lead us unto all truth, and sanctify us day by day, leading us in the way in which we should go until we land safely with Christ in God in the eternal home of those who shall know God in Christ through the Holy Spirit, and knowing shall eternally give praise and honor to Father, Son and Holy Spirit.

It is very plain, therefore, that God is made known to us as the Creator, the Redeemer, and the Sanctifier. Yet there are not three gods; but One Triune God whom to know aright we must know in Three Persons, namely the Father, the Son and the Holy Ghost, and these Three are One. As three angles are essential to the triangle, just so the three persons are essential to a proper revelation of the One God. The three Divine Persons make their oneness manifest just as the mysterious electric current evidences itself as light, heat, power,—but all electricity.

This great mystery of God in His majesty, of Christ in His redemptive work and of the Holy Spirit in His mysterious presence and blessed sanctifying influence is not so much a question for understanding or solution as it is a great truth for us to accept in faith. This is why I believe with all my heart in God who is made known to me in the Scriptures as "the Father, the Son and the Holy Ghost."

OUTLINE

Why?

1. Because God is the Creator and the Almighty and eternal power which made and controls the universe.

2. Because Jesus is the Gift of Love, begetting love in grateful hearts and reflecting the love and the knowledge of God.

3. Because God has sent the Holy Spirit to make known to us the one true God through whom we are led in the way of righteousness.

4. Because God is revealed as Creator, Redeemer, and Sanctifier, therefore, this is why I believe in the Blessed Trinity and the undivided Unity.

June 14, 1925

HOW CAN WE IMPROVE OUR CONVERSATION?

(Rev. Charles M. Teufel.)

Open meeting with hymn which begins, "A Glory Gilds the Sacred Page."

Follow with a brief sketch of the author of this hymn, "William Cowper."

Announce the subject of the meeting. See topic title.

Leader reads Psalm 19:14 and Eph. 4:29-32.

Leader reads prayer No. 8 on page 173 Common Service Hymnal.

Call for hymn—"Thou, Whose Almighty Word."

Leader should now place on blackboard or place there before the meeting parallel, under the words showing the topic for the meeting, the following outline in parallel column form:

I—Warnings. II—General Rule. III—Conversation Topics. IV—Our Example. V—A Conversation Special. VI—General Helps.

Leader—Four persons will now read references and comments that relate to "Warnings."

Warning No. 1—I will read Matt. 12:36. (Reads.) This reference informs me of the serious character of speaking idle words. In view of this surely we ought to be careful in this direction. (Writes under "Warnings" on blackboard, "Idle Words."

Warning No. 2—I will read 1 Cor. 15:33. (Reads.) This reference tells us that the evil we may use in our conversation is surely to produce bad results. To improve our conversation would require keeping evil words out of it. (Writes on blackboard under "Warnings," "Evil Words.")

Warning No. 3—I will read Eph. 5:4. (Reads.) There is much in our talk that may be other than evil and filthy and which serves no good purpose. This reference makes it clear that foolish talk and jokes that are told at a wrong time or are of a poor quality, are to be avoided. (Writes under "Warnings" on the blackboard, "Foolish Words.")

Warning No. 4—I will read Eph. 4:29. (Reads.) The first part of this reference directs our attention to another form of conversation that must be removed if our conversation is to become better. It is a form of evil that really causes something

mean or low to influence someone else in a bad sense. (Writes under "Warnings" on blackboard, "Corrupt Words.")

Leader—A long time ago a man under the Holy Spirit's guidance gave us a fine rule by which to test our conversation. We will find it in Ps. 19:14. Let us read it in concert. (Writes on blackboard under "General Rule," "Acceptable to God.")

Leader—Three persons will now read for us references that supply information as to what kind of helpful topics or subjects we should talk about if our conversation is to improve.

Conversation Topic No. 1—I will read Eph. 4:29. (Reads.) The first part of this verse was referred to before. The latter part is what I call your attention to. The thing that is good and that will give information to another or in some way add to their general knowledge is that which we should include in our talk. (Writes under "Conversation Topic" on blackboard, "Good Informing subjects.")

Conversation Topic No. 2—I will read Col. 4:6. (Reads.) This reference refers to the tone of our talk. I am sure many times our tone could be different from the unkind, rough way we often use. Grace words, too, are more likely to be the kind which will act like preservatives as salt. Their influence will be to keep from harm and evil. Too, we should practice to be apt and ready in our talk. Too often we do not know what to say. (Writes under "Conversation Topics" on blackboard, "Good Influence Subjects.")

Conversation Topic No. 3—I will read Col. 3:16. (Reads.) So little do we include in our talking with one another words and subjects that pertain to God. So many of us cannot naturally talk about religious themes. This reference urges us to fill our minds with God's interests. If we do this we will want to talk about them to one another. (Writes under "Conversation Topics" on blackboard, "Godly Subjects.")

Leader—There is One who is our example in conversation as in everything else. Let us read how His talk is referred to. All who have Bibles read with me Luke 4:22. Let us desire to have the same thing said of us. (Writes under "Our Example" on blackboard, "*Jesus.*")

Leader—One's conversation need not be confined to that which we have with one another. There is Another with whom we can converse. Who is He? Will the person who has reference Luke 6:12 read it for us. We there will read of a conversation the like of which we may have. (Writes under "A Conversation Special" on blackboard, "Talks with God.")

Leader—Perhaps there are some general ways in which all that we have learned from our readings thus far may be followed to improve our conversation. For instance let us hear from "Anti-Slang."

Anti-Slang—(To be read or told.)—Slang is something we all know something about. It is usually used because our knowledge of real English words is less than it ought to be. Often, too, it is vulgar. To improve our talk means we must become opponents of slang and be anti-slang intermediates. (Writes under "General Helps" on blackboard, "Anti-Slang Resolutions.")

Leader—Good English Week will bring us a message.

Good English Week—In many localities the public schools observe what is known as "Good English Week." It urges the use of the best possible English in writing and in conversation. I am sure that by taking an eager careful part in such a week we will improve our conversational abilities. (Writes under "General Helps" on blackboard "Good English Week.")

Leader—Let us hear from "What Helps a Fellow?"

What Helps a Fellow—Often we read or learn of good ideas and plans and thoughts which help us. It would make our conversation far more helpful if we passed on these things to others. (Writes under "General Helps" on blackboard "Passing On Ideas.")

Leader—There are other aids to our conversation. Thinking much and rightly will aid a great deal. In order to know what we should think about in order to improve our talk I will read Phil. 4:8. (Reads.) (Writes on blackboard under "General Helps," "Thinking." Then also writes on word "Reading" with the remark that that, too, helps improve our conversation.")

Leader—I suggest that for the next few minutes we have an informal conversation with one another on the subject before us and on the material that has come to us in this meeting. Let us all take a good look, too, at the blackboard in review. (Allows the Conversation Period.)

Superintendent's Part.

Offering with an Offertory.

Announcements. (Announce next week's meeting, subject and leader.)

Hymn—To be selected.

Prayer—By Superintendent, or other adult.

Lord's Prayer.

June 21, 1925

DOES EDUCATION PAY?

Prov. 4:1-13.
(The Rev. R. D. Heim.)

THE PLAN OF THE MEETING

The purpose of this meeting is to help Intermediate Leaguers decide for the best possible education.

If the time and place will permit, give the

meeting a school atmosphere, with songs, yells, pennants and pictures. Have a visitor or two representing education. Have some "inquiring reporters" gathering answers from friends. One or two Leaguers may go to the library to learn and report briefly about the education of some of their heroes.

The worship program can well have "Service" as its theme, for increased ability to serve is one way education pays. Hymns like "Take My Life and Let It Be," and "Work, for the Night Is Coming," are suitable. One might read some of Jesus' statements regarding service for the Scripture reading. The prayer may emphasize the giving of life for service and ask a blessing upon schools and colleges, the Leaguers' own schools particularly.

The questions of the topic will provide for the program of discussion. One might close with all reading together Proverbs 4:1-13, or singing one of the hymns of service.

THE TOPIC

Does education pay? Ask the educated men and women you know. Ask the uneducated men and women you know. Ask yourself about your own education, as far as it has gone. Do you not get an affirmative "Yes" in nearly every case?

Two other questions asked and answered will help you to be still more sure that education pays:

1. What kind of education, or otherwise stated, how much education?

You will be interested in these figures. One hundred pupils enter the fifth grade of the elementary school. How many do you suppose finish college? Well, only 63 will finish eighth grade; only 34 will enter High School and 13 complete the four year course; 7 of these will enter college and only 2 will receive their degree. Should you who are thinking of this question be one of those two college graduates?

Perhaps some cannot. The world honors the boy or girl who finds it necessary to give up his education, to help care for father or mother, brothers or sisters in need. Again, financial or health difficulties may be a barrier to others. But don't give up too easily!

Since education pays, the best education pays most. Therefore, the young man or woman who plans for the happiness in life which God intends will plan for graduate school, college, and not merely High School. But if these be utterly impossible there are thousands who are educating themselves in night school, by correspondence or by personal study, utilizing precious moments otherwise wasted, for this great pursuit, education. What kind of education and how much? Hear a great banker, George M. Reynolds: "I would like to impress on youth, *'Go to college.'* I did not go. But I recognize that the one who does has a tremendous advantage."

2. In what ways does education pay?

You will find it interesting to become an "inquiring reporter" and ask your friends that question. Here are some answers I got: "Education helps me enjoy my pleasures more." "It is a satisfaction just to know things." "I can talk more intelligently." "I know more about life's meaning." "I can appreciate the finer things, particularly the finer books." "It gives me self-confidence." "I can get and hold a better job." "I will have more to give to my children." "My mind is better trained." "I can better serve my fellowmen."

You will want to know whether education pays financially. According to the United States Bureau of Education, each day of schooling is worth nine dollars to the student. This is due to larger salaries earned by educated men and women.

You may ask whether education pays in success. Ninety per cent of college people rise to responsible positions as compared with 25 per cent of non-college people. "Who's Who" is a book listing names of notable men and women in America! 58 per cent of these men and women are college people, even though only one per cent of Americans are college graduates. Education multiplies one's chance for success, you see.

And, after all, what is life for? Is it only to have personal satisfactions, to make money, to attain success? Jesus taught that the greatest man or woman is the one who helps others most. Consider how education will increase your ability to help others.

In conclusion here are the things that education will help you to do better. Maintain health and physical fitness. Use your leisure time pleasantly and profitably. Contribute generously to the world's work. Fit into the relationship of life. Acquire and maintain effective Church membership.

Does education pay? Are you not ready to say, "Yes, in every way, I am going to get the best education I can get."

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June 28, 1925

"TORCHBEARERS IN CHINA"—Chapter 8—THE TORCH RACE

(Missionary)

(Miss Laura Wade Rice.)

Hymn—Common Service Book 217.

Prayer—O Lord of Light, who dwellest in light inaccessible and full of glory, we bring to Thee the Torches of our lives to light them at Thy flame. Teach us that the light that shines only to illumine the bearer is a waste—let us hold our lights high and shine for Thee. Amen.

Scripture—John 1.

Leader—In the old Greek relay race of the torchbearers the first man in every team

held a flaming torch. At the word "go," they leaped forward like a flash until each, reaching the next man in his own team, "passed the torch from hand to hand." But that was just a game, a contest of speed of foot and strength of muscle—nothing but the reputation of the runner was at stake.

In the race we run, those who dash away into the darkness have heard a cry from out of its depth—a cry for the light.

Reading—

There is darkness still, gross darkness, Lord,
On this fair earth of Thine.
There are prisoners still in the prison house,
Where never a light doth shine.
Do you hear the voices calling
Out there in the black of the night?
Do you hear the sobs of the women
Who are barred from the blessed light?
And the children—the little children—
Do you hear their pitiful cry?
O brothers, we must seek them
Or they in the dark will die!
Spread the Light! Spread the Light!
Till all the fringes of the night
Are lifted, and the long closed doors
Are wide forever to the Light.
Spread—the—Light!

—*John Oxenham.*

Leader—The call is to us. It comes from our own land, from the islands, from India, Africa, Japan, from China. We must go. Though those who preceded us have passed the torch to others—to the people who had sat in darkness—and they are bearing the relay torches, yet is there need for more runners, more torches to be passed on. The Torchbearers of China of whom we have learned and others have passed their torches on to Chinese hands who are bravely keeping on with the race to carry the Light of the world to their own people in their own land.

Read 3rd paragraph on Page 170 in "Torchbearers in China."

Assignments in "Torchbearers":

1—Mr. Sparham and Siao., pp. 171-5.

2—Miss Zung Wei Tsung, pp. 175-180.

3—Cheng Ching-yi, pp. 180-185.

4—The Secret of New Life for Old China, pp. 185-6.

Leader—This year we Lutherans have been called to spread the Light in China. We have received a work on which others have labored, and we are entered into their labors. But though our plot has received the light, all around are still "the fringes of the night." We are needed there with our Torches—who will prepare herself, himself, to go?

There is Darkness more deadly than Death itself,
And there is blindness beyond that of sight,
There are souls fast bound in the depths profound
Of unconscious and heedless Night.
To—Their—Night
To—Their—Night
To the Darkness and Sorrow of their Night
Take—the—Light
Take—the—Light
Take the Wonder and the Glory of the Light.

—*John Oxenham.*

Leader—But not all the relay work is to be done across the waters. "There are in Canada and the United States about 3000 Chinese students, who are bound to be leaders in China's national life in a few years. Less than one tenth are Christians—some who were have renounced their faith *since* they came to America."

The Relay Race is *here* and now. Perhaps *you* can "pass the Torch" to someone without leaving home. These students will be leaders in China's future. Will they lead her in Christ's footsteps or into darkness? Perhaps *your* life will be the answer. Why not send these students back as Bearers of the Light? (From a leaflet of the Chinese Students' Christian Association, 347 Madison Avenue, New York. They need your encouragement.)

THE SOCIAL COMMITTEE

(*Continued from page* 11)

Sunday School should be live, original and varied.

There is a great art in making people want to come.

3. *Games*—Have plenty, more than you can use.

Variety—some old, some new, some made over for the occasion.

Keep them going, no passes, no breaks, go right on.

4. *Refreshments*—Make them part of the program.

After the games are over—do your people hang around, waiting for the ice cream?

Keep games going until last moment—then serve refreshments immediately. Have a grand march, or have partners secured.

Sometimes play follow the leader to the refreshment room.

Make refreshments appropriate. Green gelatin and shamrock makes a little more trouble than ordinary ice cream for a St. Patrick's party, but so much more effective.

Make your refreshments unusual and attractive.

Don't always have ice cream and cake.

Save that for the large, formal affair.

5. *Closing*—a most important part of the social.

(*Continued on page* 34)

Junior Department

"TAKE CARE OF THE JUNIORS AND THE SENIOR LEAGUE WILL TAKE CARE OF ITSELF"

THE JUNIOR READING COURSE

Chinese Lanterns—Meyers	$ .75
Uncle Sam's Family—McConnell	1.00
The Marigold Horse—Seebach	1.25
Best Bible Tales—Hurst	1.50
Martin of Mansfeld—Seebach	.75
Through Story-Land with the Children—Faulkner	1.25

REGISTRATION

In the April REVIEW we reported 109 Junior Leagues registered. This month we enroll the following:

110. Holy Trinity, New York City.
111. Trinity, Ephrata, Pa.
112. Holy Trinity, Hoboken, N. J.
113. Holy Trinity, Elizabeth, N. J.
114. Redeemer, Omaha, Neb.
115. Reformation (C. E.), Baltimore, Md.
116. Bethany, Lima, Ohio.
117. St. Peter's, N. York, Pa.
118. St. Paul's, Chicago, Ill.
119. United Lutheran, Viroqua, Wisc.
120. St. Paul's, Seattle, Wash.
121. St. John's, Phoenixville, Pa.
122. St. Paul's, Gordon, Pa.
123. Grace, Monongahela, Pa.
124. Zion, Oldwick, N. J.
125. First, New Kensington, Pa.
126. Messiah, Flushing, L. I., N. Y.
127. Salem, Reamstown, Pa.

Eighteen more enrolled! If we enroll a similar number each month, we can soon have our quota for the Milwaukee Convention—200. And we can, if each Senior League realizes its great opportunity in caring for those who will shortly follow in the work, and if our Leaguers in each congregation will measure up to the chance which is theirs to organize and train the children. And we know they will.

OUR JUNIOR FUND

This Fund is growing daily. Here is the total to date: HAVE YOU MADE A CONTRIBUTION?

Previously acknowledged	$61.50
Epiphany, Camden, N. J.	3.00
Christ, Millvale, Pa.	1.00
Salem, Audenreid, Pa.	3.00
Christ, Trenton, Pa.	3.00
St. Matthew's, Oswego, N. Y.	3.00
St. Peter's, Evans City, Pa.	3.00
Epiphany, New York City	3.00
St. John's, Freedom, Pa.	3.00
St. Luke's, Pittsburgh, Pa.	3.00
Redeemer, Monaca, Pa.	6.00
St. Mark's, Uniondale, Ind.	5 00
Messiah, Wesleyville, Pa.	3.00
Scherer Memorial, Chapman, Kansas	4.05
Trinity, Akron, Ohio	3.00
Christ, Shrewsbury, Pa.	5.00
Union, York, Pa.	6.00
St. John's, Poughkeepsie, N. Y.	3.00
Christ, York, Pa.	6.00
Tabitha Home, Lincoln, Neb.	3.00
Atonement, Saugerties, N. Y.	5.00
Total	$135.55

NEWS

CHINESE TEAS seem to be quite the fashion in Junior circles!

League Number 116, Bethany, Lima, Ohio, just organized, started the work by holding a Chinese Tea on February 8. "We invited all the children of Junior age," the Superintendent writes, "and between 30 and 35 came. I told them about the Junior League and all its work, and explained the League motto and emblem. Then we had a lesson on China, and served tea and crackers. The following two weeks it poured rain, but the children came. Please send me all the material necessary for us to have a good Junior League." With the letter came a most attractive and unique invitation to the Chinese Tea.

Another Superintendent writes—"Last Saturday the Juniors held a Chinese Tea. Inclosed find the offering—a check for $4.05—toward the $100 for China in our Junior Objective. Next Sunday some of the Juniors and myself expect to go to Abilene and visit their Intermediate League and give a few talks." This from Scherer Memorial, Chapman, Kansas.

Concerning the Three Departments of the League. The Superintendent of Grace Junior League, Rochester, Pa., reports, "Last week we promoted 32 Juniors into our newly organized Boys' and Girls' Intermediate Leagues.

Mrs. M. Haller Frey, one of the leading spirits in Junior work in Pennsylvania, reports this: "The new Superintendent of our Junior League comes well qualified. She grew up in the work, she is a faithful and active member of the Senior League. The two new assistants have also been appointed, and they likewise come well recommended. Faithful and active in the Junior League, they helped organize the Intermediate League and did splendid work there."

All of which reminds us that the one way to get leaders is to train them, and that by the consistent, complete program of Junior,

Intermediate and Senior Leagues, we not only get active Seniors, but trained leaders to go back and work again in the Junior League. Start the cycle, keep it going.

Junior Pageant. The Junior League of Redeemer, Omaha, Nebraska, writes "We are planning to give the pageant, 'Even These Little Ones,' at the Senior League meeting in March. The children are much interested in preparing for it. There will be a free-will offering, which will be sent as our part of the Special Junior Fund."

Literature. League Number 119, Viroqua, Wisconsin, just organized with 135 charter members, sends this order for material—"150 leaflets with the March Topics, fifty pamphlets of the Constitution, fifty pamphlets of the Junior Rally Hymn, and ten pamphlets on 101 Ways to Interest the Juniors."

Japanese Tea. Advent Juniors, New York City, held a Japanese Tea on April 20, the proceeds of which are to be contributed to the Special Junior Objective.

A Good Record. Sister Pearle, the energetic Junior and Intermediate Chairman of the New York State League writes, "St. Paul's Church has just recently organized a Junior League. This means now that every Senior League in the New York City District has a Junior League except one."

Virgin Islands. Sister Clara, superintendent of our Junior League in Christiansted, St. Croix, Virgin Islands, in answering the question—"Are you using the Junior Luther League Reading Course?" says "No, not as yet, we are waiting for some Junior League in the states to favor us with the books." Is there a Junior League or a District group of Juniors who would want to send these six books—price $6.50? "First come, first served."

Junior Reading Course. Union Junior League, York, Pa., writes, "We have ordered the complete Junior Reading Course and started it in circulation at our meeting on February 22."

Going to Conventions. "Fifteen Seniors and two Juniors," reports Trinity League, Akron, Ohio, attended the Fourth Annual Convention of the Leagues of the Eastern District held in Bethany Church, Cleveland, February 21. Have we Leaguers ever thought about why we are Leaguers? This subject was discussed and answered for us by the League of Martin's Ferry. That a Junior League is of real value to any congregation was proven by Mrs. Hendermark. of First Church, Cleveland." How many of you, dear Junior Superintendents, take your Juniors to conventions?

Conference. The First Junior and Intermediate Workers' Luncheon Conference of the York District was held March 6. There were 34 present, representing 12 churches, and much good will result. An attractive Luncheon was served, and at each place was literature tied in the Luther League colors and a rose, in the center of which was a small lollypop. Mrs. M. Haller Frey, of York, conducted the Conference, giving a short talk, and then conducting a question and answer period. At the close of the conference, Mrs. Frey was presented with a basket of spring flowers, in appreciation of the work which she is doing in the District. As a result of this Conference, two churches at least will in the near future organize both Junior and Intermediate Leagues, several will organize Junior Leagues, and one church will entertain the District Intermediate Convention.

St. John's, Phoenixville, Pa. Junior League Number 121, celebrated their anniversary on February 22 with a public entertainment. "It was very successful, both the program and the offering," writes the leader. "We had a Junior Mission Study Class during Lent, and use 'Chinese Lanterns.' The children take turns in the meeting reading the items of interest in the *Junior Outlook.*"

PROMOTION EXERCISES

Prepare now to have a public promotion or graduation program in June, when you promote the Juniors of twelve years into the Intermediate League. A complete Promotion Service can be ordered from headquarters for two cents. Also Diplomas, or Promotion Certificates, to be duly signed by the Junior Superintendent, can be obtained for 20 cents a dozen. These can be tied with ribbons in the Luther League colors, and presented during the exercises.

The Topics

This is a most interesting series of topics. First there is one on the Reading Course. More and more our Junior Leagues are using this Course. Get the Senior League to provide it for the Juniors.

Another topic is on our Orphanages. Plan a trip to the nearby orphanage, your Juniors will gain much. If this is impossible, give them the joy of preparing some gifts for the Orphan children.

The Bible topic is on Abraham. This will make an interesting meeting. Have the children "act out" or dramatize the story after the study of the Topic.

"The topic on "Daily Bible Reading" is an important one. One of the points in our Junior Standard of Efficiency, we cannot begin too early to establish this habit.

Plan well for the last Topic, for a public meeting. It will increase a hundredfold interest in the Junior League.

THE JUNIOR TOPICS
May 31, 1925
BOOKS OUR FRIENDS

DAILY BIBLE READINGS
Monday—Books That Bless. Ps. 119:1-8.
Tuesday—Books That Refresh. Ps. 1:2, 3.
Wednesday—Books That Reveal. Rev. 1:1-3.
Thursday—Books That Arouse. Heb. 4:12, 13.
Friday—Books That Exhort. II Peter 1:12-15.
Saturday—Books That Tell of Christ. Luke 1:1-4.

Hymn.

Prayer.

Introduction to Topic (by one of the Juniors). Books are lifelong friends. Next to our home folks and our friends our closest companions are the books we have read and learned to love. Boys and girls should read good books and make them their friends. Beautiful thoughts will fill their minds, thoughts which not only will be with them all their lives, but which will help them grow and become better men and women. Today we will hear about some good books.

First Junior (carrying an armful of picture books)—The first books that most of us remember are the picture books, the A B C books and the story books of our early childhood, and the fairy tales which thrilled us and which we acted out and played in our games. Andersen's and Grimm's Fairy Tales gave us many stories that we can never forget. How about "The Three Bears," "Red Riding Hood" and "Jack the Giant Killer"? There is hardly a child living that does not know these stories by heart!

Second Junior (a boy)—Next came our school books. Some of us, especially the boys, do not consider these our friends, yet what would we do without our school books? Who would want to grow up a dunce, without knowing the things which are inside the covers of our Speller, our Arithmetic and Reader? Why shouldn't we like to take a trip 'round the world and learn all about the strange lands about which our geography tells us? And who would want to give up the stories of Columbus finding our own America, or the tales of Lincoln and Washington, and all the other interesting things which we find on the pages of our History? Our school books give us our first step in our training for life, and we should make the very best use of them. Our school books are indeed our friends. (Junior carries an armful of school books, with strap 'round all.)

Third Junior (carrying an armful of children's books)—As soon as one has learned to read well, a new fairyland of enchantment and pleasure is opened. A good book and a comfortable easy chair, and everything else but the story before us is forgotten. There are so many fine stories for boys and girls, so easy to store our minds with good things—so that Wild West stories and all such need not be hunted for. Some of Alger's and Henty's and Castlemon's books for the boys, books of sport and adventure, Louisa M. Alcott's books for the girls, all these stories will become your friends for life.

Then there are thrilling books of missionary stories which both boys and girls will like. "Fez and Turban Tales," "Red, Yellow and Black," "The Honorable Crimson Tree," "Leaves From a Japanese Calendar," "Some Boys and Girls in America," "India Inklings," "A China Shepherdess," all these are full of more excitement and more good stories than any others you can find!

Fourth Junior—Still more important are some books of the Church which we should know. Have you ever read "Martin of Mansfeld," the story of the hero of our Church? Every Lutheran boy and girl should know that. Do you have a good story of the Bible? Do you know something about the history of our Church, and how she grew, and something of some of her great men, which you can find by looking over some of the books which have been written?

Fifth Junior—For our very special use in the Junior League we have six books, which we want to study a little more closely. These books are our special work for the year, and we want every boy and girl in the Junior League to read these books. Six of the Juniors are going to tell us about these books.

Sixth Junior (Junior girl dressed in Chinese costume)—I am "Chinese Lanterns." I contain stories of a little Chinese boy and girl who are bearing the Glad Tidings to the Chinese. We see the work the missionaries are doing by opening schools and hospitals, by sending out and being Bible teachers, and by working with the Chinese Christians to spread the Kingdom of Christ in China. And the best part of it all is that the stories are true stories. Maybe we can have a "China Junior Class" in our Junior League, and study the stories in this book for several weeks together.

Seventh Junior (Junior boy carrying American flag)—I am "Uncle Sam's Family." Uncle Sam's Family is composed of children of all nations, and this book tells us stories of some of them. A child from our mountain regions, a Russian, a Spaniard, an Alaskan, a Mexican, a Negro, a Japanese, and Indian and others all form part of this big family. Is there a call for the Church to work in this family? Can we Juniors take an interest in these other children and help? Once you start this book you will not be able to lay it down until you have finished it.

Eighth Junior (a Junior girl in a costume of India—bright colored or white sari—a strip of cheesecloth six yards long, wrapped in plaits around waist, up over left shoulder, under left arm, over head, and end tucked in at waist)—I am "The Marigold Horse." This is another book by our very own Lutheran writer, Mrs. Margaret Seebach. It contains fifty-two missionary stories for Juniors, most of them about India—that is why I am dressed as they dress in India. All the stories are teeming with life, interest, spirit, adventure and truth. Here are a few of the titles—The Marigold Horse, A Christmas Tree That Preached, Dog Books, The Wall Paper That Talked, When Ume San Cut Her Hair, On Marta's Wedding Day, A Pie for Miss Helen, The Idol on the Wall. Now, don't you wonder what they're all about, and don't you want to read them all?

Ninth Junior (one reads, a group of children come out in shepherd costumes, or costumes of any Old Testament people)—I am "The Best Bible Tales," a brand new book of Bible stories, which are told in a simple reverent way. There are forty-seven of them. Many of them we can tell again in some of the Junior League meetings after we have read the book. This book makes the Bible characters real in our mind.

Tenth Junior (wearing brown monk's robe, or carrying Luther's picture)—I am "Martin of Mansfeld." Every Junior Leaguer should know the story of the great hero of our Church. This book gives it to us. Couldn't we have a "Luther Junior Class" and study more of this book?

Eleventh Junior (Junior girl in costume of Red Riding Hood, or any familiar children's story character)—I am "Through Story Land With the Juniors." This book is one of fine stories—twenty-two of them—which every Junior will delight to read.

Twelfth Junior (carrying Bible)—All this, however, is not enough. This is all food for our minds, but if we use only these books, it will not help us very much. We must not forget the greatest Book of all. The Bible is the Book of books.

You will find it the greatest story book in the world. No matter what kind of stories you like, you will find them there. If you want stories of adventure, where are there better or more thrilling ones than the story of David and Goliath, Samson, Daniel in the lion's den? If you want stories of kings and queens, there are plenty of these in the Bible. If you like wonder stories, think of the wonderful story of the wise men and the angels, think of all the wonderful miracles that Jesus performed. If you like war stories, there are any number of them in the Bible, with plenty of soldiers. I might go on and tell for a long while of all the different kinds of stories in the Bible.

But the Bible is more than a story book. It tells us the great story of Jesus and how He died for us, how we may be saved, and how we are to live from day to day. This is what makes it the greatest book in the world. Take it, read it every day, learn from it every day, and make it your favorite Book, your best Book Friend.

Sentence Prayers by Juniors—That we may read more books, that we may select good books to read, that the Reading Course may be circulated and used in the Junior League, for more Bible reading, that the Bible may be the best Book Friend of each Junior.

Hymn.

HINTS FOR THE LEADER

Write the name of the books mentioned in the Topic on the blackboard. Suggest to the children that they get parents, teachers and older friends to help them select books.

Have the Junior get catalogues from the book houses and select good books to read.

Have them make lists of the books which they have read, and would like to read.

If there is a library nearby, get the children to go there, and enlist the aid of the librarian.

Arrange for "Story Hour" frequently.

Suggest to the children that they read a book a week, start a library of their own if possible, ask for books as gifts.

Plan for a Junior Luther League library.

The topic can be made more interesting if you have a platform in your room. Erect on it a light framework covered with heavy cardboard drawn and colored to represent the cover of the book, have the Juniors concealed behind this, and each step through as he gives his part.

Have the Senior League purchase the Junior Reading Course for the Juniors.

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June 7, 1925

THE CHURCH'S CHILDREN
(Our Orphanages) (Missionary)

A VERSE FOR EACH DAY

Monday, June 8.—Psalm 146:9. God's care for the orphan.
Tuesday, June 9.—Ps. 27:10. God's promise to the orphan.
Wednesday, June 10.—Ex. 22:22-24. God will punish those who afflict the orphan.
Thursday, June 11.—Matt. 18:6. God will punish those who cause the orphan to offend.
Friday, June 12.—John 21:15. The Church to care for the orphan.
Saturday, June 13.—Jas. 1:27. Care of the orphan a part of the Christian Life.

PROGRAM

Hymn.

Bible Drill—Bible Letter Drill (Letters of the alphabet given in irregular order, Juniors respond with name of person in the Bible whose name begins with that letter.)

Prayer—By the Superintendent.
The Topic—By the Juniors.
Sentence Prayers—By the Juniors.
Hymn.
Roll Call—Minutes—Offering.
Closing—Lord's Prayer and Hymn.
Project—Some work for the nearest Orphan Home or Child Agency.

THE TOPIC

The Leader—Today we are going to hear how our Church cares for those children whose parents are dead, or cannot care for them. The Church is following Christ's command, "Inasmuch as ye do it unto one of the least of these, my children, ye have done it unto Me." In the care of these little ones we, too, can help.

(Each Junior carries a large card with the name of the institution which he represents printed in black letters.)

First Junior—St. John's Orphan Home is in Buffalo, N. Y., and cares for 75 children. During the last year a new building with chapel, three schoolrooms, gymnasium, manual training, domestic science and sewing rooms was added.

Second Junior—The Tressler Orphans' Home at Loysville, Pa., was started in 1868. It has about 700 acres of land in all with good buildings and cares for 312 children. A large printing plant where the boys learn a trade, and a Boys' Band are two special works here.

Third Junior—The Lutheran Orphan Home at Salem, Va., is our Southern Orphan Home, caring for 96 children. A farm of 165 acres is cultivated by a Farm Manager and the boys. A new building is being planned.

Fourth Junior—The Lutheran Orphans' Home, Topton, Pa., was founded 27 years ago and cares for 148 boys. Beautiful grounds, regular church and Sunday School services, and a fine school system help to prepare the boys and girls here to take a useful place in the world.

Fifth Junior—Nachusa Lutheran Orphanage, Nachusa, Ill., has 30 children. New buildings are needed here to care for more children, and plans are being made to secure these.

Sixth Junior—Oesterlen Orphans' Home, Springfield, Ohio. This Home cares for 48 children. A $200,000 building is being planned, which will care for one hundred more children.

Seventh Junior—Orphan Home, Germantown, Philadelphia, Pa. This Home has a kindergarten, a Home for the babies, a Junior home for the small boys, a new hospital, and well cares for the 195 children in its care.

Eighth Junior—Tabitha Home, Lincoln, Nebraska; 75 children are cared for here. More room is needed.

Ninth Junior—Rivercrest, Mont Clare, Pa., is a country home for children exposed to tuberculosis. The aim is to build up the children physically, and also train them mentally, morally and physically. Work and play, free air and sunshine are the methods.

Tenth Junior—The Lutheran Children's Bureau, in Philadelphia, Pa., is a society for finding homes for children whose parents have died or cannot care for them.

Eleventh Junior—The Lutheran Settlement House in Philadelphia, with a fine new buildings, is helping the children in one of the poorer sections of the city. Church and Sunday School, weekday classes in manual arts, gymnasium, story hours, kindergarten, music, Bible and missions, girls' and boys' clubs, a daily vacation Bible school, outings and picnics are all part of the program.

Twelfth Junior—The Orphans' Home and Farm School, Zelienople, Pa., is one of the oldest of our orphan homes. It has beautiful grounds, large and ample for the children's play hours. About 175 children are cared for. A new hospital was recently added, and a new school building is planned. Over 400 acres of land belongs to the home.

Thirteenth Junior—The Wartburg Orphans' Home, Mount Vernon, N. Y., begun in 1866, has nineteen buildings covering 119 acres; 375 orphans are cared for. A fine musical organization is a feature.

Fourteenth Junior—The Children's Receiving Home, Maywood, Ill. This cares for children temporarily; 62 were cared for in the last two years. Plans are being made for a new building.

Fifteenth Junior—The Wilbur A. Herrlich Memorial Farm, Towners, N. Y., is a 40-acre plot of country land to which children are sent from the city; 80 children can be cared for at a time, 400 being cared for during each summer. Good food, Christian services, all sorts of toys and games, made a happy vacation for the children.

Sixteenth Junior—The Passavant Memorial Home for Epileptics cares for afflicted children, gives them a home, useful work and religious instruction.

Seventeenth Junior—Tabor Home, Doylestown, Pa., cares for homeless children who are not cared for in orphan homes. Public school is attended, and religious education given.

Eighteenth Junior—Good Shepherd Home, Allentown, Pa., is the only home caring for crippled children.

(Select the institution nearest to you, and have more facts given about it.)

Leader—Can any one tell us anything else about these orphan homes?

Nineteenth Junior—Yes, in a number of them we have Junior Leagues. In Tabitha Home we have a Junior League, which takes good times to others and shares the little gifts which they have. They have also sent a contribution to our Junior Fund. At Topton there is a Junior League. At Zelienople there is a flourishing League where the children are learning to do things and conduct their own meetings. At Loysville we have a Junior League of 190, the largest Junior League in the whole Luther League of America.

Leader—What can we do for these children?

Twentieth Junior—Here are some of the things some of the Junior Leagues have done: At Christmas one Junior League sent a barrel of apples and a box to the Epileptic Home, another decorated a tree for one of the homes, one sent $25 worth of new toys, 10 Junior Leagues sent boxes of toys, one dressed dolls for the children, and one visited the home and gave a Christmas program. At Thanksgiving one League sent fruits and jellies. At Easter one sent Easter Baskets and one had an Egg Hunt. Another makes scrap books and rag dolls for the children. Another gave a picnic for some of the children. What can *we* do?

(At the close of the meeting spend the time in planning or making some gifts for the nearest orphan home or institution.)

June 14, 1925

ABRAHAM, WHO CHOSE WISELY, AND SOME ABRAHAMS OF LATER TIMES
(Bible Story)

(Esther E. Martin)

A VERSE FOR EACH DAY.

Monday, June 15.—Gen. 12:1. How Abram came to leave home.
Tuesday, June 16.—Gen. 12:2-8. God's wonderful promise to Abram.
Wednesday, June 17.—Gen. 13:1-13. How Abram chose to live in peace with Lot.
Thursday, June 18.—Gen. 17:1-8. God gives to Abram a new name—Abraham.
Friday, June 19.—Gen. 22:1-13. How God tries Abraham's faith.
Saturday, June 20.—Heb. 11:8-10. Abraham's whole life a life of faith.

Poster—Large silhouette of two men walking along a road. Contrasting color for mount. Black and white makes a very attractive poster. Words—"Would you leave home, if you were 75 years old? Abraham did. Find out why at Junior League today."

Invitations—Clock-faces (any color of paper) with hours marked and hands pointing to our Junior League meets. Made by drawing around bottom of an ink-bottle, tumbler, silver dollar or any thing circular. Words on other side—"Time for Junior League."

PROGRAM

Hymn—Beautiful Saviour.
Psalm 23.
Gloria.
Prayer—In unison, selected.
Scripture Lesson.
Hymn—Jesus, Saviour, Pilot Me.
Separation of groups—Use lesson suggested in packet for Little Ones.
Business Meeting—Or special feature.
Offering.
Topic.
Groups reunited.
Junior Rally Hymn.
Lord's Prayer.

THE TOPIC

Leader's Introduction—Abraham is sometimes called the Father of the Jews because it was through him that the Jewish nation became so great. And the first time we know very much about him, is when we read the passage in the Bible that is our Scripture lesson for today. (Have a Junior reread it.) You will notice that Abraham was 75 years old at this time. Maybe, you think that God asked him to do a hard thing—move out of his own land when he had lived there so long, but Abraham did not question God. *He did as God commanded him.* (Following parts to be given out the meeting previous to be learned.)

1. You would think that Abraham was a very good man when he was so prompt in obeying God's command, and he was. But he was human as we are and before long displeased God by passing off his wife as his sister. You see he lied, and he made a great deal of trouble for himself. But finally, God helped him out of it when He saw that Abraham realized what he had done.

2. Not long after God helped him out of this trouble, something else came to pass that shows how wise Abraham was in deciding what to do. The Bible tells us that Abraham had his nephew Lot go with him when he left his own land. And before very long, the herdsmen, that is those who tended the cattle, began to quarrel. Lot's herdsmen and Abraham's herdsmen quarreled over the pasture land. You see, the cattle grazed as they traveled and not much extra food was carried, so it took a great deal of grass to satisfy the animals. There were so many that there was not enough pasture for all and it was then that the herdsmen quarreled. Abraham saw what was going on and so he said to Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right, then I will go to the left."

Lot took the most fertile land, the plains of Jordan, and left the land to the west for Abraham. Abraham accepted the choice.

4. Now let us see why Abraham was wise in doing so. A long while after Lot had settled in this new land, two angels were sent to warn him that the two wicked cities, one in which he lived, were to be destroyed because of the wickedness of the people. The cities were Sodom and Gomorrah. Lot and his family were given a chance to escape but were not permitted to take anything with them. Lot's wife was even sorry that she had to leave and was turned into a pillar of salt when she looked back toward the cities. Fire and brimstone rained down from Heaven and the both cities were entirely destroyed. Abraham's land had no wicked cities in it to tempt his people to sin.

Leader—There are many other examples given us of those who choose wisely and were favored by God.

(Have Juniors tell content of the following Scripture passages.) 1 Kings 3:5-16, Solomon's choice. Matt. 4:18-20; Luke 10:38-42. These are only a few examples of wise choosings, can you think of some others? (Have children tell these or some in their own experience.)

Give out to be read:

In a heathen village in Africa, there came a Christian missionary one day to live among the people and tell them about Jesus. The missionary had a great deal of trouble, for he could not speak the language and then too, the natives had never seen any human being with a white skin. They were afraid of him and tried in every way to end his life. He built himself a small hut some distance from the village, up in a tree, for it was not safe to live so close to the people and being in a tree also gave him protection. Between his hut and the village was a dense woods, in which the fiercest evil spirit lived, so the natives thought, and being afraid to go through this woods at night also helped the missionary, who was a doctor. It was customary for the men of the village to go on tiger hunts and on several occasions after such a hunt, the doctor bound up some nasty scratches and once saved a man from bleeding to death. This made the natives feel a little more kindly toward him, but still they could not understand why this white man should stay there to help them. By watching the motions and listening to the grunts and sounds made by these people, it was not long until the doctor was able to make them understand him. He would walk into the village and tell them about the Jesus man, and while they did not crowd around him yet they seemed to listen. Finally he succeeded in getting several of the families to allow him to teach their children to talk with sticks (writing). One little boy, Palu, came without his father knowing about it and when his father did find out, he received a terrible beating and was forbidden to go again to see the white man.

One night, about midnight, Palu's little brother was taken very sick. He had one convulsion after the other. The medicine men were called and the more noise they made, the worse the child became. Palu stood it as long as he could. Then, thinking that he might be killed for suggesting such a thing, he went to his father and asked him if he might get the white medicine man. Strange to say, the father was not angry, but he shook his head. He reminded Palu of the evil spirit in the woods and told him it would not be safe. Now the boy was afraid, but he kept thinking of what the white man said one day about Jesus taking care of people if they would trust Him. So when no one was looking, Palu slipped out and ran as fast as his legs would carry him through the woods saying over and over, "Jesus, help me!" He reached the doctor without anything happening and it was not long until the doctor was at Palu's house attending his brother. The child had eaten some poison berries he had found and would have died if it had not been for the skillful ministration of the doctor.

Because this little heathen boy chose wisely in going for the missionary doctor, his brother's life was saved and later, the whole village became Christians.

Would you have been as brave as Palu?

—

June 21, 1925

OUR DAILY SPIRITUAL FOOD

(Daily Bible Reading)

(Point 2—Junior Standard of Efficiency.)

(Sister Pearle Lyerly.)

Psalm 119:97-104.

A VERSE FOR EACH DAY.

Monday, June 22.—Matt. 6:11. Our daily prayer.
Tuesday, June 23.—Matt. 4:4. Food for the body not enough. Food for the soul also necessary.
Wednesday, June 24.—Is. 55:10. God's word will bring health to the soul.
Thursday, June 25.—John 5:39. We are to study God's Word.
Friday, June 26.—Matt. 13:23. Those using God's Word must show it in their daily lives.
Saturday, June 27.—John 6:35. Jesus is the Bread of Life.

Memory Verse—Psalm 119:105. (Have children memorize this verse.)

(The Superintendent will bear in mind the importance of this subject, and if she desires may lead in prayer before the singing of the first hymn.)

Hymn—Selected from "The Word" section of the Common Service Book.

Scripture Lesson—Read together the Scripture reading.—Psalm 119:97-104. Point out the words that mean Scripture.

Sentence Prayers—That the children may become daily Bible readers. Also that

the Family Altar may be found in the home.

Hymn—Carefully selected.

The Topic—Our Daily Spiritual Food.

See how many Juniors have their own Bibles, how many are from homes where it is read daily.

Roll Call—Ask each child to answer by telling what the Bible has given to their lives.

Offering.

Hymn.

Closing Prayer—By the Superintendent.

Hand-Work—If the members have time to do hand work, let them make Bible bookmarks, out of some attractive card-board covered with some design. Reserve space enough to copy on the Bible Readings for a week or longer. On the following meeting day, see how many report perfect reading every day—follow this up with another list of readings for a given period.

THE TOPIC

The Bible—The Bible is one of the sources of our "Daily Spiritual Food." It is the Word of Salvation written by holy men whom God inspired. It has been given to us to feed upon so that our lives may grow and bring forth fruit for Jesus. In Psalm 119:-105 we learn that it is to be a lamp unto our feet and a light unto our path. Why? To guide us safely through this world of ours to our heavenly home. Listen to this: *"The Bible contains all that we need to know and all that we ever shall know in the world concerning God's Will."*

How do you value your Bible?—Among the poor persecuted Christians of Asia Minor there were those who said it were better to go without food or clothing than to go without the Bible. Is that the value you place upon your Bible? Would you be willing to give up everything in order to have one?

The Bible as your guide—How many of the Juniors have seen a compass? Of what value is it to the sailors and travelers through the mighty forests? (Let the children tell of the great value—also of the awful consequences that would come to the travelers if the compass should be lost.) As the compass is the great life saver on land and sea, so the Bible is the great soul saver to the Christians all over the world. Juniors, are you looking constantly at your *Guide?* Is it lost on the shelf or in some desk? If it is lost your spiritual life is like a ship in mid-ocean being tossed and dashed to pieces by the storm.

The S. O. S. call—Juniors, there are dangers ahead—on the highway of life. Take out your compass—and escape the strife.

The Bible is your soul-saver—it is your stay. So read it daily. That is the *only way.*

As boys and girls we should be willing to read it daily—obey its teachings, believe them with all our heart and apply them in our lives.

—

June 28, 1925

"CALLED TO THE COLORS."

(Public Meeting)

Monday, June 29.—Joshua 1.7-8. Our nation must obey God's laws.

Tuesday, June 30.—Ps. 2:1-2. Our nation will be blessed if God is our Lord.

Wednesday, July 1.—Matt. 22:17-21. Our citizens must be honest with their country.

Thursday, July 2.—I Peter 2:13-16. We must submit to those in authority.

Friday, July 3.—I Tim. 2:12. We must pray for those in authority.

Saturday, July 4.—Matt. 25:31-32. Jesus will finally judge our nation.

Make this a public meeting. Decorate the room in the League colors, black, red, white, blue and gold (yellow). From Dennison Mfg. Co., 1008 Chestnut Street, Philadelphia, or in the five and ten cent stores crepe paper steamers in these colors can be procured at ten cents each.

Have the Juniors give a program to picture to the entire congregation the work of the Junior League. An "address" or talk by the Junior President, on "What the Junior League Means To Me," and a talk by the Superintendent on "Our Allegiance to the League" will bring out the title of the meeting.

The following suggested program may be given:

Hymn—Jesus Loves Me.

Devotions—Conducted by a Junior.

Scripture Reading—The Story of the Good Shepherd.

Hymn—Saviour, Like a Shepherd Lead Us.

Sentence Prayers—By Juniors.

The Bible—

Dramatization—The Story of Queen Esther.

Pantomime—I Think When I read that Sweet Story of Old.

The Church—

Exercise—The Church Seasons.

Pantomime—My Faith Looks Up to Thee.

The League—

Exercise—Luther's Coat of Arms.

Exercise—Why a Junior League?

Exercise—Wanted: A Leader.

Junior Rally Hymn.

Missions—

Missionary Exercises.

Hymn—O Zion, Haste, Thy Mission High Fulfilling.

Hymn—Onward, Christian Soldiers.

Closing Prayer.

Send 15 cents to Headquarters, 707 Muhlenberg Building, Philadelphia, Pa., for a packet of the exercises mentioned.

NEWS ITEM

MILWAUKEE HOTELS.

Wisconsin Hotel (convention headquarters), 172 Third street. Single rooms $2 to $2.50 without bath, $3 to $4 with bath; double rooms $3 to $4 without bath, $5 to $8 with bath.

Hotel Medford, 119 Third street. Single rooms $2.25 to $2.50 without bath, $2.50 to $3 with bath; double rooms $3.25 to $3.50 without bath; $3.50 to $4.50 with bath.

Plankington Hotel, West Water and Sycamore streets. Single rooms $2 to $2.50 without bath, $3 to $4 with bath; double rooms $4 without bath, $5 to $8 with bath.

Those wishing entertainment in private homes on the Harvard plan (lodging and breakfast $1) will communicate with Mr. August Moths, P. O. Box 37, D. Rt. 6, Station C, Milwaukee, Wis.

THE SOCIAL COMMITTEE

(*Continued from page* 25)

Have a definite close to your socials.

Don't let them dwindle down into nothingness.

Have the close of the social around the piano.

Close with devotions.

If our social times are worth while, we should not hesitate to ask His blessing on what we have done.

If it is a Christian good time, we need not hesitate to let folks know it. Sometimes a fitting close is the singing of the Luther League Rally Hymn, sung by all gathered about the piano.

Close definitely and let all start away from the church together.

Don't fail to assign a part to each member of the committee. Give each one some special duty.

Give the "kitchen job" to one.

Have another take charge of the posters and decorations.

Another should be given the leadership of the games.

The chairman directs the whole—she is the commanding officer.

In this way leaders for future work are developed.

LUTHER LEAGUE TOPICS

(*Continued from page* 19)

lygamy is tolerated—secondary wives being provided when the first wife grows old. A wife may be divorced for any one of seven reasons. Along with the reverence of ancestors, the law recognizes the right of the parent to sell his off-spring into slavery and among the poor this is often done.

SOME CHRISTIAN IDEALS

1. The relation between husband and wife should be second only in sacredness to the relation between the soul and God.

2. The spirit of heroism, which is consecrated individualism, is the secret of purity in personal life.

3. The supreme test of a man is his relation to woman. The rule works vice versa.

4. "The true young man does not wander around in constant search of someone upon whom to bestow his affections. He will know the right one in time and when that time comes, he must speak and stand fast. We do not fall into such love; we rise into it."

5. An old college professor said to his class of boys not long ago, "If you ever need God, it is when you are getting ready to be married."

6. Christ puts man and wife on equal basis and responsibilitiy. Both take the same vows. Contrast this with China's customs.

7. Christ and not a "contract" becomes the "tie that binds"—"what God hath joined together."

8. Christ raises the human instincts of marriage to a spiritual reality.

A JUST WONDER

The wonder is how China with her poor, pagan ideals of marriage has produced such reverence for parents. What can she become when Christ is the Unseen Guest at every wedding?

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